

The
**CHRISTIAN
CENTURY**

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Number 46

Penalties of Progress

By Ellis B. Barnes

Ezra's Committee

By William E. Barton

Spiritual Words

An Editorial

Mr. Long's Tour

By George A. Campbell

CHICAGO

Chicago

C. G. Kindred recently exchanged pulpits with Rev. Frank Newhall White of New First Congregational Church.

Elster M. Haile relinquishes the work at South Chicago and accepts a call to West End Church from whose pulpit Meade E. Dutt recently resigned.

Austin Hunter and Jackson Boulevard church conducted a single week's evangelistic services last week. There were a considerable number of accessions and the church was greatly refreshed.

O. F. Jordan has been asked by the ministers' association to preach the Thanksgiving sermon in Evanston. This is the first year the Disciples' church has been included in the down-town union service.

Armour Avenue Church (colored), G. Calvin Campbell, pastor, is making tangible gains in accessions to its membership and in reduction of its debt. Mr. Campbell, recently come to this work, is proving to be a capable leader.

Reports from Austin church indicate that Geo. H. Brown, the new pastor, is meeting with good success. The evening congregations are said to be as large as the morning. This is an unpredicted development in this church. Mr. Brown's ministry is rich with spiritual power.

Vaughan Dabney of Douglas Park Church reports fourteen additions recently. The Congregational property has been purchased for \$8,000 and the first payment made. This congregation will make a place in its fold for their Congregational brethren whose property they have taken over.

Charles S. Medbury of Des Moines, Ia., is

preaching every night this week at Sheffield Ave., Church, Will F. Shaw, pastor. Dr. Medbury's subjects include the following: "Christ Among the Churches;" "The Manliness of Christian Service;" "The Bible Viewed from Without;" "The Bible Viewed from Within;" "Living Everywhere." C. G. Kindred of Englewood Church preached at Sheffield Ave., Sunday night and C. C. Morrison supplied for Mr. Kindred.

Asa McDaniel, the new pastor at Harvey is filling the hearts of his people with new courage. He is believed by his people and his brother ministers in Chicago to be precisely the right man for this difficult but rewarding work. He is a happy combination of the progressive and the evangelical. He brings to his work a university preparation which, instead of destroying, has intensified the evangelical spiritual message without which no man's ministry is religiously fruitful. One extraordinary thing was done by this preacher as soon as he arrived in his new field from New Philadelphia, O. He purchased him a home and established himself and his family in the community! The signs promise that he will abide there many years.

The annual meeting of the Chicago Missionary Society was held last week. An attendance of over forty delegates representing all Disciple churches and missions in the city made the occasion especially interesting. The report of O. F. Jordan, city secretary, showed that evident progress had been made during the year, especially in church building. The churches raised \$1,800 for mission work, which was supplemented by appropriations from the American Society and the Christian Woman's Board of Missions. Robert M. Hopkins, Sunday-school secretary of the American society was present and spoke helpfully. Mr. E. M. Bowman was reflected president of the Society for another year. One could not fail

to be impressed with the extraordinary business-like methods in which the work of this city missionary society is being done. The report of the treasurer, Mr. Leon Loehr and the records of the secretary, Mr. Witwer, were especially commendable in this respect, as was also the comprehensive report of Mr. Jordan. Plans for enlargement were taken up and will be pushed in the coming year.

LUTHER THE CHILD OF HIS AGE.

To estimate the work of such a man as Martin Luther is not easy. To a degree true of few great men he was a child of his age and its mouthpiece. And yet out of his own native genius and personal experience he gave the age what it lacked, and for lack of which it would have failed to realize its destiny. The sixteenth century would have been altogether different had he not lived. Of none of his contemporaries can the same be said. Many were the forces making for change quite independent of him, and what he accomplished seems at first sight so inevitable that it must have come even without him. But there were insuperable obstacles which no one save he was able to remove.—*Century Magazine.*

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—*F. W. Robertson.*

A Bible in every human habitation is something well worth trying to achieve. But I can tell you something better still. It is Christ himself, in any one of the humblest of his disciples, casting his shadow on the wall. Breathing men, not breathless books, must carry salvation round the world.—*Selected.*

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Dr. Ames' Book will be Widely Read

Previous announcements of the price of this book are hereby withdrawn, and the price fixed at 75 cents. This is due to the fact that the publishers have made a more attractive and expensive volume than was at first contemplated.

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT,

EDITORS

Spiritual Words

RUSKIN has beautifully taught us to think of great books as spiritual in their nature, preserving and passing on the feelings and aspirations of the men who wrote them. A book has the same function as the spoken word. In a friendship the word is the symbol, the mere sign, of the mood of our friends. We do not take our friends literally, holding their exact words before us in close scrutiny; our friendship gives us an insight into their hearts so that their words act as mere cues, so to speak, for our guidance in apprehending their meaning.

With a stranger it is not so. We have to weigh his words, question his tone of voice, study his manner. Just what his meaning may be we are not so sure because we do not know *him*. From the stranger we get only what meaning he is able to put into his words. Both he and we are literalists. But from our friend we get more than he is able to put into words; his meaning overflows the narrow vessels of language and is interpreted by us in the light of that basic understanding or sympathy that underlies all our conversations. This appreciation is intuitive, not literal. In friendship spirit meets directly with spirit, and the words that pass are mere symbols of an understanding which they can only suggest, but cannot convey. Communication becomes thus a real spiritual communion.

This fact of our common human intercourse has a significance for religion which should aid us in reading God's word aright. The attempt to sanctify the Bible, to set it apart from other books as unique in its verbal characteristics has in reality degraded it and robbed it of much of its spiritual power. The letter has been idolized. It is assumed that the word of Scripture exhausts revelation, whereas the words of Paul and John and Hosea and the Psalmists and of Jesus are but pale symbols of the throbbing life they are striving to utter.

Something like this Jesus had in mind when He explained why the scribes and pharisees did not understand Him. His words to them were just *words*. But He said his words were spirit and life. They were spirit and life because his purpose in uttering them was to communicate His spirit and his life by means of them. If his hearers fastened upon his mere words and left his spirit undiscerned it showed that they had not heard at all.

The scribes cavilled at his words. They measured them against other words that they had heard—against Moses' word and Hillel's word. They had no dream of what the words represented of the inner life of Jesus who uttered them. The word was not with these men a means of spiritual communion.

Real communion with Jesus they could not have because their hearts had waxed gross. Every utterance of Christ implied a wish to share his soul, his experience of God, with the hearer. Of this the scribes were incapable without repentance. They listened as one listens to a stranger, not as one listens to his friend. They seized upon his utterances as words merely, to be tallied up with great pattern words which they so well knew.

And scribism is equally repugnant to Christ whether the scribe is for Him or against Him. It is possible to be a Christian scribe. The Christian scribe knows the words of Scripture never so precisely, as words, but they fail to perform the function of language in his soul because they are not spiritually discerned. Christ's message can be understood only by one who meets Christ's spirit with a free spiritual imagination.

Just because the word of God is so important, just because it deals with the eternal issues of the soul, it should be read not with the literal restrictions with which mathematics or science is read but with the freedom of interpretation with which poetry is read. In commonplace matters of fact we may be literalists, but in the things of the soul the letter killeth: it is the spirit that giveth life.

Social Survey

The "City-ward Tendency" in Canada

What is known as "the cityward tendency" of population has become a regular disclosure of successive national censuses of the United States. In fact the tendency is noticeably apparent in every industrial nation of modern times, where accurate figures are obtainable. Canada, though notably a great agricultural state, has also come within the sweeping reaches of this tendency as shown by its recent census. In 1901 the total population of the Dominion of Canada was 5,371,315, while the census in 1911 shows a total of 7,100,000. This increase, though large, is disappointing to Canadians. But they were more disappointed to find that in practically every province the cities have gained more than have the rural districts—not excepting the newly-opened prairie provinces. In Manitoba there was an increase during the decade from 1901 to 1911 of 199,000 people, but of this number the city of Winnipeg alone got 47 per cent. In British Columbia, out of a net gain of 184,000 inhabitants, the city of Vancouver and suburbs received 107,000, or about 59 per cent. Similarly we find that the cities of Toronto, Ottawa, Hamilton, and Fort William received a combined increase of 236,722 out of a total increase for the Province of Ontario of 336,955, or more than 70 per cent; and the cities of Montreal and Quebec received about 64 per cent of the increase in the Province of Quebec. Such a sweeping movement from the farm to the city strongly suggests that serious economic problems are working against the best interests of Canada and all nations which find themselves facing a similar situation, and in order to an early solution of such questions and the restoration of rural life to the position of desirability in which it was held, popular consideration of the problems should be encouraged.

United States and International Arbitration

Soon congress will meet in regular session at Washington and a highly important session it promises to be, since the fate of the arbitration treaties with Great Britain and France will be definitely determined. With the approach of the time when these treaties are to be considered, those who favor them should energetically work for them, for strong opposition has sprung up. No one should regret this opposition, for through it, as would have been possible through no other agency, the matter has been put squarely before the American people. General arbitration can never successfully operate until the people have been educated to appreciate the principles which it involves. If, then, the people can by any means be brought to an intelligent consideration of the principles at stake, the sense of justice of a freedom-loving people should come to the rescue and a sentiment in favor of international arbitration will almost certainly result. It is barely possible that the treaties as drawn up are not perfect and, as is the judgment of such honored exponents of arbitration as Ex-president Roosevelt and Senators Lodge and Root, some amendment may be necessary to make them practical and safe. But there is danger, also, that the amendments proposed may weaken the treaties. The majority and the minority of the senate committee on foreign relations objected to the third clause of each treaty which provides for a "joint high commission" composed of representatives of the two nations which would have the power to decide whether any question is arbitrable, its decision to be binding upon the two nations. According to the provisions of article three, if any five members of this joint high commission decide that a question is arbitrable that will constitute a decision. All manner of dire evils are pointed out as possible or as probable results of a treaty containing provision for a commission with such sweeping powers. With this provision as a lever, we are told, any European nation is more than likely to bring up questions covered by the Monroe Doctrine or having regard to immigration or repudiated southern bonds, with a fair chance of having them declared arbitrable. Their supposition is possible if one also supposes that these powers could in some way secure a packed high commission. It is not probable any president would appoint, nor would the senate ratify, the appointment of a commission which would thus betray the trust placed in it. The United States has taken the initiative in advancing unlimited arbitration. In theory it would seem no more inimical to the interests of nations for them to be compelled to submit their differences to the calm decisions of an impartial court than for individuals. Probably in practice it will be necessary to administer that justice in a different manner, but that should not be allowed

to stand permanently in the way of general arbitration, and through the unrestricted substitution of arbitration for war, to hinder the ultimate realization of universal peace. It should be remembered that these treaties are designed only to cover one decade and if they are then found to be impracticable they need not be renewed in their present form. The United States will confer a lasting benefit upon the world by accepting these treaties and proving their practicability, or, by test, finding their weaknesses and then making treaties that are practical.

An Exhibition Train in the West

Traveling on the magnificent trains which are to be found in every part of the country, few people realize how recent the development of the railroad as we know it is. Our attention is frequently called to the rapid advance made in the size of the great ocean vessels. Such moving cities upon the water are familiar and the names of the larger vessels, such as the "Mauretania," the "Olympic," and now the "Europa," become household words before the vessels are launched. But scarcely less wonderful is the advance which has been made in land transportation. This fact was emphasized in the "demonstration train" recently sent out along its lines by the Atchison, Topeka & Santa Fé Railway Company for the education of the public. This train was drawn by the largest engine in the world, known by the number 3,009. For comparison, an engine of the type in use thirty years ago was placed next to "3,009," and it looked much like a "Tom Thumb" edition, for its weight was scarcely one-tenth of that of its successor. Number 3,009 is of the Mallet type of construction and burns oil instead of coal as fuel. It is 120 feet in length over all and weighs 850,000 pounds, being designed principally for freight service. This weight is distributed upon twenty drive-wheels and four smaller wheels. If an engine of this type were built to use coal the work of firing it would be nothing less than gigantic for one man, but the crude oil feeder is so arranged that the oil is sprayed and blown through the flues of the boiler automatically as it ignites, thus greatly simplifying the task of firing. The engine tender is of the "turtle-back" variety, and the great tank is divided so as to hold 12,000 gallons of water and 4,000 gallons of fuel oil. Following the two locomotives in the exhibition train, were corresponding contrasts in other equipment: newest steel cars and the small wooden ones of thirty years ago; old and modern parlor cars, "sleepers," "smokers," box-cars, flat cars, coal cars, and cabooses. In these were exhibited hundreds of minor appliances which work to the greater efficiency or safety of the modern railway. Almost everything was included from bedding to ties, rails, and signal apparatus. The railway company sent out a general invitation to the public to visit and inspect the exhibition train and the response was hearty. This method of advertisement is deserving of commendation. The public is brought into closer touch and understanding of the problems which the railways are facing, and in the end better relations between the people and the public service corporation should result.

Secretary Fisher on Alaska

Alaska is a land of promise, a country of great mineral and agricultural possibilities, even probabilities, but that its development is retarded by poor laws, is the opinion of Secretary of the Interior Fisher given in a speech made at Chicago after returning from a special investigation. Secretary Fisher does not believe the rich resources should be thrown open to unrestricted exploitation, but present laws only retard Alaska's growth. There are two coal-fields, the Bering coal-field, widely known because of the notorious Cunningham claims around Controller Bay, and the Matanuska coal-field, which is the better of the two. Before the withdrawal of coal-fields from entry, private capital promised to exploit coal lands, and to facilitate this purpose, private capital began construction of a railroad from the coast to the fields, completing seventy miles. With the closing of the lands, railway construction practically ceased, for it seemed improbable that railroads could be profitably operated. Mr. Fisher advocates leasing the coal lands, allowing private operation of them. Railroads he would also leave under private ownership since capital is already too deeply involved to back out. But railroads are essential to the development of Alaska, and if private capital does not provide transportation, he is in favor of government construction and operation of railways.

He who does not long to know more of Christ knows nothing of him yet. Whoever hath sipped this wine will thirst for more, for although Christ doth satisfy, yet it is such a satisfaction that the appetite is not cloyed but whetted. —Spurgeon.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Baptist

Small Growth Among the Baptists.

The common complaint among the Protestant bodies just now of a declining ratio of increase is heard also among the Baptists. These complaints should lead the churches to re-examine the character of their evangelism. Perhaps it may lead to entirely different methods than those used in the past. We quote from the *Baptist Commonwealth*, which speaks of the meeting of the Philadelphia Association:

"The mother of us all has had another birthday; she has passed the 204th year of her honorable history. It was a great meeting in numbers and spirit. The attendance was the largest in many years, the reports from the churches normally optimistic and the addresses of a high order. There was nothing to mar the good fellowship and there was a spiritual determination pervading all the sessions. The number of baptisms reported was not as large as the previous year by nearly two hundred. There is a net loss in the number of members, but this may be accounted for in several ways, and does not indicate a net loss to the Kingdom; in many cases it is simply a transfer from one association to another. It must be admitted, however, that only two thousand baptisms is altogether too small a number to be reported from so large a number of churches. Some of the largest churches report a very small number."

Congregational

R. J. Campbell and Doctor Forsyth Reconciled.

The theological unrest that has visited this country has for an even longer period been a disturbing factor in England. The High Church Movement was in some sense a counter movement. As is always the case in these intellectual controversies, fellow-Christians are estranged and divided. The news of the reconciliation of R. J. Campbell and Doctor Forsyth will be hailed with delight. *The Congregationalist* says:

That was a dramatic scene at the British Congregational Union, whose autumnal session has just been held, when Rev. R. J. Campbell and Dr. Forsyth appeared on the same platform and welcome, in spite of disagreements, on the basis of his spoke on the same theme. Mr. Campbell waived all question words of loyalty to Christ. The occasion was a historic one and full of good augury for the future work of our British brethren. Mr. Campbell said: "Jesus Christ is the central fact of my spiritual life. I worship him; he is the center of my life; I trust my sinful soul to him forever." Dr. Forsyth acknowledged that there had been "sharp contention" between Mr. Campbell and himself; and then, in answer to the laugh of the audience, added, "I desire to say that it is at an end." This was followed by a most un-British scene of "wildly enthusiastic and long-continued cheering." Doctor Forsyth went on to say: "So far as the principles of that contention are concerned, that is at an end. Mr. Campbell does not believe exactly as I do. I do not believe exactly as Mr. Campbell does. But I trust that both he and you will allow me to say this—that when I heard him using two sentences, 'I worship the Lord Jesus Christ,' and 'I trust my sinful soul to him forever,' I felt that no man can speak like that without the Spirit of God." Let us note that this reconciliation of brethren came about through a common loyalty to the one Lord. In that loyalty must be found the reconciliation of all disagreements and disunions among his followers.

Ministerial Salaries.

If a rich body like the Congregational Church may feel the pull of the economic problem in relation to their ministry, what about our own ministry? Many churches have not realized that within ten years some articles of common use have even doubled in price. *The Congregationalist* speaking editorially says:

If we are to have a paid ministry at all it ought to be adequately paid. Protestants will never return to the days of mendicant orders and of itinerant friars. We have always dignified and sought to make stable the ministry. That point being generally conceded, the next question is, What is fair? In a certain sense the church is the employer, the minister is the laborer. Managers of an industrial concern today who take no thought for the financial welfare of their employes who do not seek patiently to determine and allot a fair living wage, are out of step with the advancing moral ideals of our times, and the church which takes little thought concerning its minister's salary, which is satisfied to have it remain where it was ten years ago, while in the meantime his family may have doubled and the cost of living has increased, is also guilty of industrial injustice. Under these circumstances it cannot attain high spiritual prosperity.

Our ministers are not mercenary. As Doctor Jefferson intimates few of them indulge in loud complainings. They simply want to

stand erect in the presence of their fellowmen, to provide the things essential for their own best life and the life of their children, and above all to discharge their ministry as efficiently as possible. Some of them remember what Doctor Hutton of Glasgow said at Northfield last summer: "It is hard for a man to preach on the love and power of God when he is in debt." They do not seek luxury, but enough to keep care and fear at a distance.

Episcopalian

Commends Methodist Utterance on Christian Union.

The following quotation indicates that the leaders of the great denominations are on the alert for any signs of the breaking down of denominational barriers. The Episcopalian writer who reports the Methodist Ecumenical Conference for the *Churchman* speaks as follows:

The great conference of Methodists in Toronto, reported briefly elsewhere in this issue, is typical of the trend in nearly all divisions of Christendom. It is the fourth of such conferences that have been held, plainly with the purpose of uniting Methodism throughout the world. But at Toronto it was wholly impossible to limit the conception of unity to Methodism. The most inspiring appeal, the most convincing arguments and the most vivid illustrations of organic Christianity came from those who refused to recognize Christianity as anything short of the whole Church of Christ. The reports describe the address of Dr. T. H. Lewis, President of the General Conference of the Methodist Church, as producing an effect as real as his treatment was original. "We may pile up," he said, "our missionary contributions as we will, but as long as we separated brothers of the same household continue to refuse the opportunity and importunity of reconciliation, the very altar will cry out against us: 'Go thy way; first be reconciled to thy brother, and then come and offer thy gift.'" Dr. Lewis was really speaking of the responsibility of Methodism in world-wide evangelism, but his words plainly revealed that he was seeing a vision vastly wider than that of Methodism.

Methodist

A New Evangelistic Program for Methodism.

In the generation just past, the Methodist Church depended more than us all upon the big meeting and the evangelist. That there should be such a sentiment as follows in an official organ of the church betokens their progress and rebukes any of us who are a contrary mind. An editorial in the *Central Christian Advocate* says:

Can we resist this conclusion—this conviction in fact—that the coming evangelism is to be not the old cataclysmic revival; it is to be the saving and the preservation of the child? Drive that stake down. That is a fact.

The Church will continue its evangelistic appeal to the old resident, to the moral pharisee, to the *unco quid* who need not a physician, and God grant that the appeal may not be in vain! but the main business of the Church in the near tomorrow will be the salvation of the race by beginning at the beginning instead of at the end.

Presbyterian

Woodrow Wilson on Poor Hymns:

In certain Christian Endeavor circles there has been considerable complaint of the action of Woodrow Wilson in objecting to the cheap sentimental songs that are often sung in Christian gatherings. We are glad to note, however, that the leading paper of the Presbyterian denomination, the *Continent*, is strongly behind Mr. Wilson's position which it voices in these words:

In a somewhat old-fashioned way, Governor Wilson advocated a more direct teaching of the Bible from the Bible, and a general use in singing in Sunday school of the old psalms. Apologizing for a course which might seem in bad taste in criticising the hymn which had just been sung, he said, "It illustrates many present-day hymns which contain neither poetry nor sense." In this utterance the educator placed himself on record as on the side of sense against nonsense in religion.

We take our place with Dr. Wilson. He is eminently right. We have never seen nor heard sung "The Beautiful Isle of Somewhere," but if the hymn is as essentially idiotic as its title, we can give ourselves gratulation. Of course the author was writing about heavens. Putting into the minds of children such ideas as this where God's isles are scattered over the vast oceans and rivers, lakes and seas, but we have never heard that any of them were heavens. Putting into the minds of children such ideas as this hymn title conveys is diseducation, and the church cannot afford to be engaged in such work. Metaphors that are apropos are vehicles for truth, but Sabbath school hymnology abounds in figures malapropos.

What labor cannot do, prayer will; and these two are not the same thing, in spite of the old saying of St. Edmund, that to labor is to pray. "Whither art thou going?" asked the Roman Emperor Valens of a trusted Christian nobleman who had worked long and hard, but in vain, to save the State for him. "Out to the desert, sire," he answered, "to pray for your empire."—*Bishop Huntington.*

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God's Blessings and Our Deserts

Psalm 103 celebrates the forgiving and redeeming love of Jehovah. The psalmist, as he looked back over the way by which Israel had come, saw everywhere evidence of loving kindness. Even the calamities which the people had experienced had been opportunities for the display of the divine goodness.

We have our own reasons for gratitude. Our race has been delivered from many degrading fears and superstitions. We worship a God that loves us. "We are informed," says A. McLean, "by those who know, that the children of India are taught to believe that the whole material world is filled with horrible monsters, hideous and malignant, and always watching to do harm to them. These evil spirits haunt the trees, the fields, the fountains, the forests, the dark places of the earth and the deep places of the sea. They delight in bringing misfortunes and miseries upon men. They are ever ready to derange business, destroy property, waylay and maltreat travelers, mildew grain, poison the fountains, bring drought and plague and famine on the land. The people believe that the gods hover about them always with the intent to inflict evil. Incense is burned, sacrifices are made, gifts are given, lots are drawn, temples are visited, idols are gilded and crowned with garlands, priests and fortune tellers are consulted, prayers are whirled in cylinders or floated on flagstaves or burned on paper or mumbled in unknown tongues, to guard against the powers of evil which are supposed to beset and plague men's lives everywhere and at all times!"

The intelligent disciple of Jesus is not trying to appease the wrath of his God. He knows that God has provided for him all things that pertain to life and godliness and his one aim is to appropriate the goods things God intends that he shall enjoy. He does not believe that the misfortunes which come to him are due to demonic influence. He is aware that his own ignorance and carelessness account for many of his afflictions, that some of them are to be attributed to the sins of society, and he is willing to admit that others are due to causes unknown to him. But he is not in fear of malicious gods that haunt fields and houses and the air about him. In the providence of God we have acquired such a knowledge of ourselves and of nature as enables us to fight with intelligence against disease and famine.

The confession that should be joined to our thanksgiving for control over nature is that we have too often used the new power for personal and selfish ends and not for the common good. We have been willing to accept the advantages, the comfort, the freedom from fear, the means of intellectual improvement, without recognizing all the obligations that accompany our blessings. It now remains for us to make the whole world acquainted with the truth that has made us free.

The God of the psalmist was righteous in his judgment. He broke in pieces the oppressor and delivered the oppressed. One of the blessings God is sending to this generation is the passion for justice and the hope that justice can be secured. We have ceased to believe that some men were made to be the victims of greed, that

some women must be offered upon the altar of lust. We talk about preventable accidents, for we have learned to think of the rights of the man who runs the machine; his right to life must not be surrendered for the sake of profits to the employer and cheap goods to the consumer. He may be a foreigner ignorant of American customs; we are not for this reason to think of him as a piece of machinery. We realize that all are entitled to fullness of life and that only he who works for the deliverance of all from physical, intellectual and spiritual bondage is serving God.

The patience of God was marked by the psalmist. It was marvelous. Men might forget God and their own best interests but God did not forget them. And this was ground for faith in the people. It is not in vain that man has been placed upon the earth. Not by their mistakes and their sins are men to be measured but by their achievements and their aspirations. That we are not today living up to the best we know may readily be admitted. Confession is, however, useless and a mockery unless it is a preliminary to more intelligent and sincere effort. We ought to face our sins in order that we may not commit them again. We help God to put our sins far away from us by the efforts we make to build up faith in ourselves and in others. [Midweek Service, Nov. 22. Ps. 103:1-11; 130:1-4.]

S. J.

The Gospel for a Questioning Age

No one who cares to examine the dominant mood of our age can doubt that it is one of question. Former generations took things for granted far more complacently. Affirmations were made with freedom and were accepted on almost any authority. Today it is no longer so.

The incidents of daily report are received with a certain reserve, and only accepted when confirmed. The validity of former theories regarding business, education, ethics and religion is doubted. Are the foundations of commercial procedure sound, or is the entire structure of the monetary system now in vogue shot through with inconsistencies which breed panics and spell confusion?

Is education the valuable thing we have believed, or are the colleges a menace to civilization? Do ethics have a stable and convincing basis, or is the current system, if we have one, shifting and ambiguous? Does religion rest upon divine authority, or is it only the invention of priestcraft?

It is not true to our age to say that it is one of denial, nor must it be charged with credulity. It is neither ready to deny nor affirm, but waits in a hesitant, inquiring attitude, asking, like the Athenians of old, to be told some new thing, but far more serious than were the Athenians in its search for reality.

The reasons for this questioning mood are not far to seek. The disclosures of science have revealed the unsubstantial character of many former beliefs. The order of the world is very different from what the earlier generations supposed. The universe is known to be much wider, older, and more intimately related to us than we once supposed.

The Bible is a new book in the light of recent studies. It is a much more human book than our fathers thought, much more variable in value and uneven in ethics. At the same time it is much more interesting as a record of religious experience, and much more convincing as a call to the depths of man's life.

Then, too, social interests have come upon us like a wave. The world has ceased to be individualistic. All men are becoming suddenly conscious of their neighbors and brothers. New responsibilities have emerged in almost the form of a new religion. And many there are who are asking whether there is any other religion than that of neighborliness and good will.

For such an age, with its questioning, its unrest, its changed conditions, is there a gospel of assurance and comfort? Or more concretely, Is the message of Jesus Christ a word of good news, satisfying and final, to the men of today? For it is Jesus Christ who defines and gives content to our occidental faith. Christianity is just his way of living, his definition of complete being.

There are three questions that must be asked and answered before one can be sure that Christianity holds the present and the future. These are: Does Christianity convince the intellect of a thoughtful and exacting age? Does it satisfy the emotions of sympathy and love in a time when the hungry heart cries out for affection? and, Does it provide a noble and purposeful enterprise for a generation whose ambition demands an adventure great enough to seem worth while?

It is out of doubt that Christianity has not always given convincing answers to these questions. If it had been judged by the irrational and partial answers given by many of its interpreters, it

must long since have ceased to command serious regard. What are all those dreary pages of theological explanation on which there were writ large such dogmas as that of an angry God, hunting ingenious devices for the discomfiture of sinners; the satisfaction of a divine Being with blood offerings, brute or human; the ministry of Christ as a pitying effort to win over a reluctant God to mercy; the forgiveness of sin as an act of magic, suddenly changing the estate and character of man to justification and holiness; the impartation of faith as a divine gift; the miraculous transformation of human nature from sin to righteousness; the efficacy of ordinances and sacraments to secure harmony with God; and the substitution of belief, conformity or standing for character as the ground of the divine favor.

That Christianity has been burdened with these dogmas, and others of like pattern, and has survived is one of the convincing proofs of its divine nature.

Nor has the church always understood the necessity of satisfying the heart with an object of love so beautiful, so engaging, that the natural and wholesome craving for an outflow of emotion could be satisfied. The pale and meager images of saints and martyrs on which the mediæval church bade its votaries lavish their love, and the almost impersonal intellectualism to which much of protestantism reduced itself, could never adequately meet the needs of men and women for love, absorbing and transforming.

Nor has Christianity been interpreted in terms of an enterprise sufficiently worthful to enlist the enthusiastic devotion of the strong men of its membership. It is impossible for a robust, red-blooded man to take very seriously the round of trivial and superficial performances in which many ministers and churches appear to exhaust themselves. The spectacle would be diverting if it were not so pathetic. So little has the church made the impression of a big, world-embracing interest, that the casual observer or even the half-interested member cannot resist the conviction that in the stressful work of his profession or the daily toil of his craft he is actually working in deeper waters than the church, with all its history and claims.

It is questionless that such presentations of Christianity can never bring convincing answers to a questioning age. But it is here affirmed with emphasis that the message of Jesus Christ, rightly voiced, completely convinces the mind, satisfies the heart, and opens to the will a task so big and worthful that the whole man responds in satisfaction to its call.

In the age of the world's keenest intellectual activity Christianity made its appearance, and its first appeal was to the thoughtful mind. Paul was first convinced that the message of Jesus was the truth for which the world waited before he flung himself in loving adoration at the feet of the risen Lord. It is in the region of the intellect that Christianity has always made its first conquests. It is a rational service, which it demands. Its appeal is not to magic or miracle, mystery or fiction, but to clear, clean and critical thought. As the Master said, "Ye shall know the truth, and the truth shall make you free."

But Christianity likewise provides an outlet for the good and wholesome emotions of the heart. It is wonderful to what a degree Paul came to be in love with Jesus. That affection which he might have given, or may have given earlier in life, to wife and child, is now taken over completely and lavished upon the One whom he, perhaps, had never seen. Then it overflowed upon his companions, his converts, and the whole circle of a waiting world. Christianity awakens for the first time in the heart the over-mastering sentiment of love. It teaches how to love, not with small and selfish ends, but with larger, holier, more satisfying affection. The love of Christ is the coronation of domestic love, social friendship and neighborly sympathy. It is a love that will not let us go, but transforms all affection into more intense and devoted form.

And as for an enterprise, here alone the will of man, weary of work that does not satisfy, finds a task so continental and sufficient that it responds with joy unspeakable to the call of the cross. That work is nothing less than the creation of the new world of justice, sympathy and brotherhood, in the spirit of Jesus. If any man thinks the work not to his liking, he simply has not understood it. It demands the help of every generous, adventurous, high-spirited man. It is waiting to be done. Who would hesitate to begin?

—The *Christian Advocate* (New York) lists thirteen prisons and penitentiaries where it circulates. Whereat the *Congregationalist* (Boston) expresses its shock at this revelation of the location of so many Methodists!

—This note from F. M. Rains will bring reassurance to thousands of anxious hearts: "The missionaries in China have cabled that they are all safe. They wish the friends at home to know this.—F. M. RAINS, Cincinnati, Nov. 11."

—The *Congregationalist* thinks Speaker Champ Clark has put himself quite outside the range of possible nomination for President next year by his pronouncement that a majority of the people of the United States desire and expect the annexation of Canada. It squarely contradicts Mr. Clark and says: "The real fact is quite otherwise—the majority of the American people neither expect nor desire any possible annexation in any quarter of the globe. We want to be on the most friendly terms with all our neighbors—Canada and Mexico, particularly, because we are sharers of the same continent. But it is Canada's turn now to make overtures of friendliness."

—Christ was "a Man of sorrows," and pain which we know by familiarity with others' suffering—Christ was "acquainted with grief." The Christian rejoices in tribulation—in God; but that in spite of, not because of, tribulation. We are perfected through suffering. What worthy crown can any son of man wear upon this earth except a crown of thorns? A Christian's motto everywhere and always is victory. A man's work is not done upon earth as long as God has anything for him to suffer; the greatest of our victories is to be won in passive endurance; in humbleness, in reliance, and in trust we are to learn to be still, and know that he is God.—F. W. Robertson.

—The man of the hour in China is Yuan Shi Kai, who has been given absolute power to treat with the rebels and to arrange the terms of the new government. He is the strongest administrator that China possesses, the creator of her modern army. He has progressive sympathies and always uses his power to promote modern reforms. When the late emperor, however, attempted to exert his authority and introduce Western forms of government, Yuan betrayed him to the empress. His defense was that the proposed changes were bound to fail and so injure the cause of progress. It was because of Yuan's responsibility for the imprisonment of the late emperor that the emperor's brother promptly exiled him when he came to power as prince regent. It is only the dire need of the government that has brought the strong man back to power. It remains to be seen whether he has come too late to check the inflamed passions of the two struggling races, or whether his moderate program will satisfy the rebels.

—Of the various commissions of the Federal Council of Churches of Christ, that appointed to develop the Social Service side of American Christianity is probably most aggressive. Perhaps the fact that its broad humanitarian task furnishes a less delicate problem, denominationally, than other commissions have to deal with is the explanation of the degree of efficiency it has already attained. This commission called a conference of two representatives of each of twenty denominations to discuss ways and means of bringing the full strength of the various religious bodies against the great evils of the industrial order. The conference was held last week in Chicago. The particular lines along which it was agreed the churches could act together were set down as follows: a living wage for labor, shorter working hours, one day's rest in seven, prohibition of child labor and protection of women. Temperance was not included, because there is a special commission devoted to that one phase of social reform. The problem of tying up the churches together, with their various types of organization and their denominational preoccupations, is a serious and delicate one. Even in the face of such gigantic evils as those named above, co-operation will be brought about only gradually. But it is bound to come. The leaders of the social service work of various denominations participated in the conference last week—among them Rev. Frank Mason North of the Methodists, Prof. S. Z. Batten of the Baptists, Rev. Charles Stelzle of the Presbyterians, Rev. H. A. Atkinson of the Congregationalists. Prof. Alva W. Taylor and Rev. C. C. Morrison represented the Disciples.

SOMETHING OF AN EXCUSE.

The following letter was written in English, just as it stands, by a Japanese student in a missionary training school, to account for his absence from work:

"Honored Sir—Having been amputated from my family for several months, and as I have complaints of the abdomen, coupled with great conflagrations of the internals, with entire prostration from all desire to work, I beg to be excused from orderly work for ten or nine more days, and in duty bound I will always pray for the salubrity of your temper and the enlargement of your family."

Interpretations

Mr. Long's Tour of the Churches

It was my privilege to attend the Brotherhood meeting in St. Louis—the last of some thirty that R. A. Long and party have been conducting in ten or twelve of the Central States, the territory of our strength. The campaign has been most successful. Apparently it has committed our men to the Brotherhood as no other effort has done.

All of the party were very enthusiastic over the success of their trip and over the response given them at every center visited. "The response far surpassed our expectations," were the words of R. A. Long. That a multi-millionaire should be so interested in church work as to give thirty days to propaganda work, so exceptional in these days of fierce money getting, so impressed the men as to stir their imaginations, warm their hearts and open their pocket-books. Mr. Long considers this gift of an entire month as his greatest gift so far to the church, and also testifies that these thirty days were the happiest of his life.

As everybody knows there were four in the party: R. A. Long, C. M. Chilton, J. K. Shellenberger and W. E. M. Hackleman. The latter was the song leader and Mr. Shellenberger, an official of the Brotherhood, made brief talks with regard to its workings. Mr. Chilton perhaps more than has been done before, demonstrated the need of a Brotherhood in every church. Mr. Long was effective in dealing with the business side of the Brotherhood; but the background of his figures was his own heart. The Brotherhood has come to feel that it now knows R. A. Long as it never knew him before.

C. M. CHILTON AND HIS MESSAGE.

I remember when I first heard the voice of C. M. Chilton. It was in Berean Society, Drake University. No other voice was like his. It was then, and is more so now, laden with the eternal. It raises emotions in your soul as do the many waters of the sea. Mr. Chilton is simple in the processes of his thought and in the singleness of his aim. He is preëminently a preacher with the note of exhortation strong. He does not venture far into the field of speculation, but bases his appeal on the axiomatic truths of the common heart. He is widely read, but through nature and because of a judicial control of his mind he holds himself to a program that never alarms, but carries with it the multitude in whose hearts God has set eternity.

If in the scope of Mr. Chilton's labor or thinking he should deem reform to be needed, I surmise that his faith and efforts would rest in the certainty of the accomplishments of time and growth rather than in sudden revolutionary methods. In his addresses Mr. Chilton is simple, clear, unornate. His power is in something which we explain by such terms as personality, reserve force, spiritual power, earnestness, evident sincerity.

Mr. Chilton has been a pastor, quiet, unadvertising, efficient and greatly beloved, all the days of his ministerial life, and thus he brings the pastor's conception to the problem of the Brotherhood.

In a word, his message in this campaign has been: The Brotherhood should be an organization of the most spiritual men of the church, who will covenant to support every phase of the church work. He deprecates mere numbers and noise and does not believe we can hold a Brotherhood together by oratory, music or any entertainment. "The definite work of the Brotherhood is the Church," are his words.

R. A. LONG AND HIS MESSAGE.

R. A. Long is a deeply emotional man. The sorrows and sins of the world lie heavily upon his heart. He longs to make humanity whole, to comfort and to inspire. For all this he believes the gospel and the church are the most promising and potent agencies. Therefore he gives largely to the varied institutions of the church. In his generous giving, he testifies, is his greatest joy. There are no certain mathematics in the kingdom of God. If there were it would be interesting to number those who really have fathomed the sweetness of the depth of Christ's words, "It is more blessed to give than to receive."

Surely Mr. Long must be creating in his own heart a commentary on that profound passage. At the St. Louis dinner he unboomed his heart to the men surrounding the tables. I had gone to hear a millionaire; but instead I saw a soul—a soul with mighty emotions, emotions bleeding for humanity, and thirsting for completion in God.

I had thought perhaps Mr. Long had been so absorbed in business

that he had carried over into his mature manhood an atrophied type of religion, but on nearer view—how often we misunderstand each other!—I came to believe he knew what God was trying to have us do in this generation.

In his address he contrasted "doctrinal" and "practical" and always stressed the latter. His hospital is in evidence here. On his trip nothing appealed to him as did our colleges. He is now determined to leave the support of the Brotherhood to the mass of its members, and then, he said, "I will be free to give my attention to the colleges." Again he said, "I wish I could take all our rich men to visit our colleges and show them their sacrifices, opportunities and needs." I suppose after this speech all our college presidents will dream new dreams and see new visions. They have reason to do so.

The meeting at St. Louis was presided over by J. H. Garrison. In his introductory remarks he reported that Stebbins, the brilliant magazine writer, had said recently to the secretary of the "Men and Religion Forward Movement," "We writers can uncover the wrongs in our body politic, but we cannot cure them; religion and the church alone strike deep enough to cure." That is a testimony of our work worth while.

GEORGE A. CAMPBELL.

Editorial Table Talk

Weeks of Prayer

Four weeks of prayer are now recommended by different religious organizations; so many that attempts are making to reduce them by half, if not to one week. For thirty years the Young Men's Christian Association has had a week in November. Its week this year is November 11 to 18. Laymen who are interested in missionary work have recommended the first week in Advent, the exact dates this year being December 3 to 10.

For a long time the Evangelical Alliance, an English project now without representation in the United States, recommended and many observed the first week in the new year. The Alliance still sends to this country and secures the publication of a series of prayer topics for each day of the first seven in January. One church in New York observes the week, but beyond that it cannot be learned that the date is kept. The Brotherhoods, now found in most bodies, urge Holy Week, or the last week in Lent, and they are beginning to make some headway in inducing Christian people to observe it.

The new effort toward unity has joined in recommending the first week in Advent. It is pointed out that it is the beginning of the Christian year, and that it is quite near both the Y. M. C. A. and the Alliance dates. Upon the Brotherhoods the matter is urged that Holy Week already has its regular services in most churches, and that their week of prayer on that date is lost in Lenten meetings. Missionary laymen have just issued an appeal to Christian men in favor of the dates this year, December 3 to 10.

Improving Street Evangelism

Rev. Reginald J. Campbell of City Temple, London, now in this country in the interests of liberal Christianity, and intending to speak in principal cities as far west as Denver, started three years ago in London a school for the training of street-corner and factory evangelists. He has now nine pupils, whom City Temple supports. These are all it can afford at present. It hopes to provide for more later on.

Mr. Campbell says he observed that open air evangelism had rather poor speakers. He felt they ought to be even better than the regular pulpit preachers. This form of evangelistic work is increasing in this country, but has long flourished in England. The students of City Temple school spend one month in study and then go out, often to the farther ends of the kingdom, and preach for two months. This is a permanent plan, Mr. Campbell feeling, he says, that as long as men remain students they will have something worth while to say in their addresses.

While in New York the other day Mr. Campbell tried a Thursday noon meeting, after the plan of City Temple meetings. His location was not the best, and the experiment was only partially successful. City Temple is in the heart of the city of London. The preacher expressed surprise that few American cities have this Thursday noon feature in their business districts.

Men And Religion Movement Convention

The Men and Religion Movement, directed by the Y. M. C. A., the Sunday School Association and the Brotherhoods of men in most principal bodies, now nears the end of its series of meetings, when rest and conference of instructors will be had. Beginning in January additional teams of speakers will go out, and the campaign will wage until May.

Reports from cities in which conventions have been held to date indicate that interest has, on the whole, exceeded expectations of promoters. Misleading reports concerning financial backing and backers, and concerning aims have won circulation. Some friction has been caused by criticism of religious conditions. But against these mistakes it is said there are more business and professional men thoroughly aroused, and already in working harness for personal religion, and especially for a religion that serves common people here and now, than had been thought possible to secure by the middle of November.

Cities in which plans are maturing include Rochester, where work for boys is taking shape; Hartford, where a large campaign committee has been formed for January conventions; Springfield, Mass., where five thousand picked men are to be asked to attend public religious worship on a given Sunday; and Louisville, where efforts are making to have two thousand trained men in active work. The series thus far has been confined to Middle West and South cities. After the first of the year conventions are to be held in the East and on the Pacific Coast.

New Industrial Institute For Porto Rico

Sugar trust men of the United States are contributing funds to an industrial institute that has just been founded in Porto Rico. They are doing so through missionary societies. They realize, they say, that Porto Ricans must be trained if they are to succeed in work for them. Their action is the same as that of railroad companies which contribute to Y. M. C. A. causes.

The new Porto Rico Polytechnic Institute is to be located at San German in the extreme western end of the island, and has at its head the Rev. J. Henry Wills, supported at present by the Presbyterian Board of Home Missions. A considerable offer of sugar plantation land has been made, and it is planned to have students of the Institute work the sugar lands and so learn how to work them well. An aim is to dignify labor. Many Porto Ricans think it not to be dignified.

The institute is starting with a budget of \$25,000 a year, and efforts are to be made to establish a foundation that will cost \$300,000. Presbyterians in the United States have assisted in the budget, but so have the sugar people.

Young Indians For Social Betterment

A new association of young Indian leaders has achieved success at a bound. Its first meeting, held in Columbus, Ohio, so impressed that city that it is urging its second annual meeting to be held there. But Colorado Springs and Washington are also trying to attract these young Indians to come to them. Among the leaders in this new movement are Dr. Charles Eastman of Amherst; Henry Roe Cloud, the only Indian who has graduated from Yale and now a student at Auburn Seminary; the Rev. Sherman Coolidge, an Arapahoe who is an Episcopal missionary; and Arthur C. Parker, the Indian archaeologist of the State of New York.

The new association is in its preliminary stage. Its constitution has not yet been drawn up, and will not be adopted until next Summer, but the Association's aim is the civic and social betterment of the Indian people. Indians are not decreasing in numbers, but increasing, and many reckon it probable that there are now more Indians in the United States, by actual count, than there were when Columbus made his discovery, or American independence was achieved.

Christian men, some ministers and some not, are behind this new Indian movement, but they announce their purposes to be educational, especially industrial education, as the means to advance Indian conditions, and not simply religious effort. Christian leaders not Indians say that a brighter lot of young men than those leading in this new Indian uplift movement they have never seen.

Methodist Women Far Ahead in Gifts

Methodist women's home and foreign boards have just closed their fiscal year far ahead of anything they ever achieved before. Part of the advance is held to be due to the Women's Jubilee Campaign, in which Methodists took a leading part, but the home

women, who had no jubilee conventions, have made almost as great advance

Together these women gave to missions last year \$1,724,100. Of this the women interested in foreign work gave \$939,200, an advance of \$195,200 over the previous year. At the head of the board is Mrs. W. F. McDowell, the wife of Bishop McDowell. Efforts were made to pass the \$1,000,000 figure, but that is now to be the stint for 1912. The women who work for home missions gave \$784,900, which is more than \$100,000 in excess of any previous year.

Women of most religious bodies either turn their offerings over to the societies managed by men, or they turn over a considerable part of them, often designating to which causes some or all of their gifts may go. Methodist women, like the women of the Disciples, give money and in executive boards of their own direct its expenditure. It is said there is less interchange of money and workers between Methodist official societies, men and women, than any other missionary body in the world.

Church Can Stand Criticism

It is no uncommon event, particularly in cities where the elements of unrest and misrule find freest play, to hear fiery denunciations of the church as the stronghold of tradition, conservatism and obstruction. Many platforms give utterance to such sentiments. Many newspapers and magazines spread this opinion.

Such criticisms are not infrequently heard. It is useless to resent them. For part they are justified by the facts. And when they outrun truth, they are powerless to injure. But what is of chief moment is the fact that some of these charges are true. And what is of still greater significance, is the utterance of the most caustic and thoroughgoing of these charges by those who are of the church, and are most jealous for its good name and efficiency.

In fact the very importance of the church and its value to the social order, constitute the chief grounds of such strictures. No one is at pains to denounce a dying institution or criticise a waning cause. The indignant and flaming words flung out in chastisement of church limitations and delinquencies are the best proofs that the institution is tremendously alive, and is the cause of deep concern both to foes and friends.

No Doubt About It

After the death of Andrew Jackson the following conversation, declares Life, is said to have occurred between an anti-Jackson broker and a Democratic merchant:

Merchant (with a sigh)—"Well, the old general is dead."

Broker (with a shrug)—"Yes, he's gone at last."

Merchant (not appreciating the shrug)—"Well, sir, he was a good man."

Broker (with a shrug more pronounced)—"I don't know about that."

Merchant (energetically)—"He was a good man, sir. If any man has gone to heaven, General Jackson has gone to heaven."

Broker (doggedly)—"I don't know about that."

Merchant—"Well, sir, I tell you that if Andrew Jackson had made up his mind to go to heaven, you may depend upon it he's there."

What right have I to expect my brother to see things exactly as I do, unless he has had exactly my opportunities, privileges and experiences? I have a right to teach my brother, and to try to make him see things as I do, but I dare not coerce him, or threaten him, or use my influence to injure him if he refuses to agree with me. He may be on the way to the truth at which I have arrived in my thinking and experience. He must have all the time I have had, and all the training and opportunities, to advance as far as I have. I must wait for the truth to grow in him, shone upon by many suns, and watered by the showers of many seasons. I cannot be unkind, or contemptuous, or impatient with him because he is not as far on the way as I am. His own conscience is his judge, not I. I am his helper and keeper. Some day he may pass me, for truth is not yet complete in me; then I should not count him my friend and helper if he turned on me with harsh words and contemptuous looks. This is the first great principle of the modern religious mind—the progressiveness of truth, with all that it teaches of tolerance and brotherly kindness. It ought most successfully to cut the root of religious bigotry with all its hateful harvest of suspicion, division, enmity and persecution. These poisonous fruits will not grow where truth is held in meekness, and spoken in love.

—Errett Gates.

Certainty of Change and Its Uncertainties

Some of the Penalties of Being Willing to Think

BY ELLIS B. BARNES.

Change and decay are written over all the doctrines in the history of the church. In them all, there is not only an important truth, but a fossil battle field as well. Sects and parties are born to die; in their day they flourished like the palm tree; all leaders of such affirmed the immortality of their following with as much confidence as if a Ponce de Leon had appeared in their midst, with proofs of a successful quest of the life giving fountain in his hand. But like the waves of the sea they come and go, while whatever truth they possessed, like the sea, remains. All parties and all creeds, like the individual, live under the same laws of growth, decline, and death. The heresies of one generation become the commonplaces of the next, and the commonplaces soon become obsolete. And yet men fight over these doctrines, all manner of crimes are committed in their name; and it would seem that doctrines for the preservation of which the earth had been sodden with blood should live forever, and yet a glance at the pages of history will show that many of them have passed to the grave with the brain that gave them birth, or with a later generation who died in their defense.

Vital Doctrines Pass to Oblivion.

Doctrines, that five centuries ago were paramount in the life of a nation, today have no more weight in the affairs of men than the dust of a mummy. And with this simple fact of doctrines that passed first from the speech of the theologian and philosopher into the speech of the ploughman, and later passed into oblivion, written on every page of history of the church, the church continues to regard change with a shudder of terror, and resolutely sets herself against it. With what spirit innovations and changes have been met, the martyrdoms, the persecutions, the religious wars of the world must bear witness. As fresh revelations broke over the world, those whom we today regard as saint and seer, because of their devotion to the truth, went to heaven in "their shirt of fire." Succeeding generations made a tardy penance for the sins of the fathers by building monuments to these martyrs, and even accepted the same conclusions as the rule of their life, for which these heroic souls yielded up their lives. What were once regarded as crimes against God and man became, in time, the religion of the people.

Persecutors are Religious.

But there was a religion even in the persecutions. There were devout and saintly men who, like Saul of Tarsus, believed that in ridding the earth of heresy they were doing God service. But all persecutors, no matter how clear their conscience, or how pure their motive, labor under two delusions. They believe that honest error is a crime; and that the light of knowledge is put out when its heralds are thrown into dungeons of darkness. The authorities could control the light of the prison; they could never put out the light of the mind any more than they could put out the fires of the sun. They could arrest some men; they could never arrest the progress of the world. They could suppress the thinking of some men; they could never suppress thought. They could force chains for the hands, but not for the mind. The futility of persecution for the sake of opinion, whether by martyrdom as in former times, or by ostracism as in our own day, is now so apparent that any attempt to revive the lost arts of a persecut-

ing church which rested its claims to infallibility upon a fiction, is regarded as a crime. And whether the penalty be the fire or the cold shoulder, in either case the offence is equally great since the motive is the same. All the heresies of the ages in their tendency to evil are not to be compared with the evils of a persecuting spirit. The ancient errors of the church in this particular are the greatest weight which the church of our day is compelled to carry. And these errors have filled the pages of some of the master-historians.

Persecutions Followed by Immorality

As a result of persecution for opinion's sake, some of the best men and women who ever lived perished in their prime, and in their stead an inferior generation came upon the scene. Eras of widespread persecution have been followed by eras of immorality. It would seem as if the curse of Cain had never been repealed, and that murder, even in the name of religion, is no more immune from retribution, even to the third and fourth generation, than when committed in the name of the devil. The church that met the progressive spirit of every age to overthrow it by violence, narrowly escaped being overthrown itself. The inherent power of the truth proved to be more than a match for all the authority, the learning, the resources, and the cruelty of the church.

Day of Persecution Gone.

We all rejoice that the age of persecution has passed. That fact in itself is a striking proof of the subject of this essay. The world has changed. There was a time when dissent from the persecuting spirit was unknown; when two opinions on matters of doctrine were deemed as impossible as two multiplication tables. Time was when the man who protested against the use of fire and sword as unanswerable logic for the salvation of the soul, put himself under suspicion, and was fortunate if he escaped with his life. As time went on, a few voices were raised in dissent of the prevailing belief in violence as a means of grace, until a "climate of opinion" was formed in which the persecuting spirit could not live. Had Martin Luther appeared one hundred years earlier than he did he would certainly have gone to the stake; but he came at a time when men began to believe that to persecute a good man for opinion's sake was to put too high an estimate on one's own opinions, and Luther was saved. The world in his day was emerging from the belief that honest error was a crime. The appeals to Old Testament precedents and to the wars of Joshua in justification of the sword as a blessing in disguise to heretics are heard no more, and the shedding of blood today for heresy would be looked upon as the greatest of crimes.

Cruelties in a Religion of Love.

It has ever been remarkable that the history of the only religion of love in the world should have been stained by the crimson of unspeakable cruelties; and that while its Founder renounced all fellowship with the sword, his followers have ever been ready to summon it to their aid. We must remember that the arguments in favor of persecution have been as able as ingenuity could suggest, and the letter of Scripture support. They seemed unanswerable. But in every age there was a remnant who felt that there was something wrong in persecuting men for the sake of belief; they must have felt that an argument was kept in hiding which would have prevented the effusion of blood,

if only it could be brought to light; they must have rebelled at what seemed a dreadful sarcasm of reason, the destruction of the body in the hope of saving the soul—an affront to an infinitely good and wise Creator. These humane few felt what many since their day have felt that "it is no more possible that what should be evil in man should be good in God, than that a circle on earth should be a square in heaven." But the few stood aghast, silent and helpless in those days when the church was "the melting pot" for the progressive spirits in every land.

New Devices of Persecution.

We rejoice that the persecuting eras have passed away, but have they? The rack and the dungeon are gone, but have we not substituted punishments less cruel, but designed to be equally effective? The old eras excommunicated and exiled the offender; we ostracize and elbow him out of our councils. We reward the regular, and sneer at the discredited. We rely on the scholarship of the world to show that our practice of baptism is apostolic, but on many major questions concerning the Bible in which scholarship has interested itself, we veer away, and regard the scholar with suspicion. I have read some writings in recent years which would have us believe that ignorance is omniscient. So that among many denominations, "a vast machinery of intimidation is prepared to awe down every rising spirit that seeks to emerge from the thralldom of authorized custom into the glorious liberty of the sons of God. The charge of singularity, the smile of wonder, the sneer of aristocratical derision, the cold recoil of suspicion, and the open upbraidings of bigotry, are the keen weapons by which the world hastens to assault the conscientious openness which it ought to hail and venerate. Assailed by so many enemies, it is little wonder that the weak and timid should fall into that fear of man which bringeth a snare; and that this should often lead them to act where they should keep aloof, and to be passive where they should act; to speak out when they should be silent, and oftener to be silent when they should speak; to think within the barriers of established rules, or, when more convenient, not to think at all. But however natural may be the origin of this accommodating flexibility in the intolerance of society, it receives no justification hence; it is utterly inconsistent with that Christian simplicity which is ever the same to men and God, which unfolds the character to the view in harmonious proportions, and would scorn to appear other than it is. It can only exist in the mind that loves the praise of men more than the praise of God."

Dread of the Unknown.

The dread of change is the dread of the unknown. The old we know; the new seems to be an experiment. The associations of our lives cluster about the old. The fact that we have tested an opinion, or that others have tested it for us, is a strong presumption in favor of its greenness in old age. The world has wept and rejoiced under the influence of its beliefs. But however dear they are to us, we cannot escape the fact that we shed them as the trees shed their leaves. The outgrowing process in one's life is as essential as the growing. Not to realize that fact is to forget that, "first the blade, then the ear, afterward the full corn in the

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An Old Time Minister and His Committee

An Old and Time-honored Way Not to Do It

BY WILLIAM E. BARTON.

I often have been impressed by the declaration of the New Testament that the things recorded in the Old Testament happened unto us for ensamples, upon whom the ends of the world have come. Great encouragement may come to the minister who reads of the experiences of his predecessors in olden times.

For instance, there is Rev. Mr. Ezra. He was a graduate of a theological seminary in Babylon. Did you remember that the schools of the scribes started there? Well, they did; and Ezra was one of the most prominent of the alumni of that institution where he had studied. And he was called to the pastorate of the First Congregational Church in Jerusalem while still a young man. He was a thoughtful, earnest, scholarly man, and was received with a good deal of enthusiasm. His family was well known in Jerusalem; he was a descendant of Zadok, who had been high priest before the war, and he was a cousin more or less of the priests in Jerusalem at that time. Though there was some suspicion of his orthodoxy on account of his training, his table manners were above reproach, and he was received with enthusiasm.

Church Run Down.

The church was badly run down. It had a long list of absent members, and its roll was cluttered with a lot of people who had lost interest in the church. A good many quarrels and some scandals had risen, and there was a rather shameful condition resulting from marriages of men of Israel with women of godless tribes and nations.

It was a delicate matter to meddle with, yet Ezra got into the midst of it at once. Some word of his brought the matter squarely to an issue, and almost before he knew it he was facing the whole problem.

Ezra took strong and high ground. If Israel continued these mixed marriages the national identity would be lost, and with it Israel's testimony to religion and spiritual life. He took the ground that these marriages should be regarded as void.

Knew Not Where It Would Take Him.

He had no idea how far this matter would take him. As soon as he raised the issue he began to be informed how many respectable people were involved. Prominent members of the church, and even priests, had contracted these marriages. Conditions were far worse than he imagined.

You need to remember that Ezra had lately come from Babylon, and all his life had heard of Jerusalem as an almost ideal place. He had been accustomed to sing in Sunday-school,

"O mother dear, Jerusalem,
When shall I come to thee?"

or the equivalent of that song as it is contained in the 137th psalm. He had, indeed, sung the Lord's song in a strange land, and it has been a song of yearning for a Jerusalem which his fathers had loved and he had never seen but had idealized. Now he was there, and lo, Jerusalem was about the dirtiest little town on the map.

His First Experience.

A young minister told me of his first experience in a dear old little Connecticut town. Thither he went from the seminary, and took his young wife to the dearest old parsonage, all vine-covered and romantic, and they settled down to work. It was a garden of Eden. One day a hiss startled them, and lo, the head of the serpent appeared. And slowly he crawled down the church aisle, and left a trail over the pew of the very

respectable Mr. Blank, and visibly soiled as he passed the hem of the skirt of the prominent Mrs. Dash, and winked one eye at the pew of Deacon Nemo, and at length coiled right up under the communion table, and made himself at home. All the families in that town were old and respectable and could remember each other's history and scandals for five generations back, and could go to the public library and read the first three generations in America of everybody's ancestry in the thick volumes of Hinman. And many things were known and smoothed over and in a way made respectable and balanced in popular opinion by what everybody knew of everybody else. And this young minister and his young wife began to hear things that simply broke their hearts.

About Ezra.

What did he do? He tried to right a lot of matters that had been wrong for several generations. What does Kipling tell of the epitaph of the man who went to India to try to change things in a generation? It is something like this,—

"Here lies the fool

Who tried to hustle the East."

No matter about the young man in the little old decadent Connecticut town. He will know better next time.

Now for Ezra. When he heard the whole shocking story, what did he say? He did not say a word. He sat from the middle of the forenoon till after the lunch hour as though he were dumb. Word went all around town that the young minister had had a fit, and people came peering through the doors to see him. He sat there dumb and unseeing, or if he saw he did not so much as wink. It was the most eloquent silence on record. It was vastly better than anything he could have said. All through the afternoon he sat there, and by sundown all the prominent citizens were there watching him in awe-struck silence.

Tore His Clothes.

Then suddenly the young minister rose, tore his clothes to respectable tatters, pulled out a handful of his beard, and falling on his knees began to pray in a wild, horror-stricken voice, "O my God, I am ashamed and blush to lift up my face to thee, my God!" These were his opening words, and they went to the heart of the congregation. Soon everybody was praying and confessing his sins and promising the young minister that the church roll would be cleaned up, and that everybody would forsake his sins.

Everybody said, "Yes, Ezra, we will forsake our sins. You take the matter in hand, and decide just what ought to be done, and we will do it."

Ezra went home that night and felt better. The matter was in his own hands, and the church had promised to do just what he said.

Called a Mass Meeting.

Ezra decided to take time to study the problem. People advised him not to act hastily, and he himself thought this was best. But at last he decided what to do. Five months after the day when he sat dumb, he called a mass meeting to take up the matter in thorough fashion. It was unfortunately late in the season, but though it was the ninth day of December, the public square was packed. Ezra appeared on the speaker's stand, and preached the sermon he had been preparing, denouncing the sin of the people. And the people stood in the rain, and listened to his denunciation.

Passed a Resolution.

To his surprise there was no opposition. Everybody complimented him on his sermon, and he heard many people saying that he had spoken eloquently and that the sermon was very timely.

Ezra called an official meeting of the church to act at once. And several prominent members rose and said that the pastor had spoken very wisely and truly. But, they added, this was a very important matter, and one in which it was important to proceed only after a full investigation. One of them therefore moved, and the resolution was instantly seconded by a number of prominent men, that a committee of five be appointed, with the pastor as chairman, to make a full list of all the men who had married foreign wives, and to make report at an adjourned meeting. This resolution is recorded in Ezra 10:12-14.

Only three men opposed the resolution. They said in substance, "Do it now, or it never will be done."

But others said, "You can't adjust a matter like this in a day, nor settle it in a mass meeting; besides, the weather is unfavorable, and the people are wet and cold."

The congregation stirred approvingly. The resolution carried with only three dissenting votes, and the meeting adjourned, subject to the call of the pastor.

A Sensational Document.

The committee wasted little time. They rented an office, beginning on the first day of January, and in two months they had made a complete list. All Jerusalem waited for its publication, and it was the most sensational document published except the Chicago Vice Commission's report. I have the impression that there were those who wanted to exclude it from the mails.

The report was published. The whole matter was out. And do you suppose that then everybody who was married to a foreign wife put her away, and the Garden of Eden went on without any snake?

Stops Right There.

The Book of Ezra stops right there. It does not tell what happened. We are able to guess in the light of what followed. Seven months had gone by, and the people had ceased to feel as badly as they did at first. And the names published included many so eminently respectable that it was quite impossible to touch the matter at all. When next we get light on the affairs of the First Congregational Church in Jerusalem, the dead wood is still on its roll of members, and Ezra has settled down into a patient pastorate, content with what he finds possible, enduring what cannot be cured, doing the best he can in his pulpit and parish work, and attempting a little literary work on the side.

Strangely Modern.

Some way this story which I have thus paraphrased from the Bible seems to me strangely modern.

A young minister called to see me the other day and told me a story so much like this, of getting everybody ready to remedy an old and long standing abuse, and then appointing a committee of five with the pastor as chairman, and I said, "That is an old and time-honored way of how not to do it. Did you ever read the story of Rev. Mr. Ezra and his committee of five?"

Yes, that is just the way they did it in Jerusalem twenty-three hundred years ago.

Our Readers' Opinions

A Letter From Dr. W. T. Moore

EDITORS' NOTE—Any communication from Dr. W. T. Moore, the Nestor of the Disciples, deserves careful consideration. The following article from him come to hand several weeks ago. Its publication has been delayed until the present week because so much material had the right of way ahead of it. There are so many separate points involved in Doctor Moore's communication that it is hardly possible to reply to them in a continuous article. We are therefore taking the liberty of inserting our replies immediately after the paragraphs to which they respectively refer. This is wholly for our readers' convenience. In order, however, that no injustice may thereby be done Doctor Moore, we ask that every reader will read his communication through as a continuous article at least once, disregarding our editorial interpolations. The main point of Doctor Moore's stricture, that concerning the historic position of the Disciples, calls for ampler treatment than this page allows. Our response to Doctor Moore on this point will be deferred until next week.

DR. MOORE.

I do not doubt that the editors of *The Christian Century* have already more advice, freely given, than they can find room in the office to pigeon-hole. Yet I ask them to bear with me, as what I have to say is about a very serious matter, at least it appears that way to me. I refer to the editorial position of *The Christian Century* in reference to Christian union and the Disciples of Christ. I will state specifically what I mean.

You do not state the historic position of the Disciples, with respect to baptism, correctly. At times you seem to try to create the impression that the true historic position of the Disciples is Christian union without believer's immersion as a condition. This, I think, is misleading. Equally misleading is the phrase: "irregular, but valid." Disciples have everywhere and always held and practiced believer's immersion as the only valid baptism. They have never regarded affusion or infant sprinkling as baptism at all, and consequently they have required of all pædo-baptists seeking admission into their churches exactly the same kind of baptism as if they had never been sprinkled at all. I have myself immersed hundreds of pædo-baptists; and I surely should not have done this if I regarded their baptism as "irregular, but valid."

THE CHRISTIAN CENTURY.

The *Christian Century* perfectly agrees with Doctor Moore that the Disciples have never regarded affusion or infant sprinkling as baptism. Nor do we regard either of them as baptism. In not a line of our writing on this subject has this paper approved infant sprinkling or adult affusion as baptism. No physical act is baptism, whether performed by an undiscerning infant or a believing adult. The immersion of a believer is not baptism. Believers are many times in their lives immersed without being baptized. The essential thing in baptism is the religious significance imputed to the physical act, and this significance is psychical, social. The real act is the moral act of self-dedication by the candidate and his induction by the church. This real act is spiritual, personal, inward, psychical, social—anything but physical. The physical act connected with it does but shadow forth the essential reality; it symbolizes it.

That Doctor Moore himself believes this as well as we, we cannot doubt. That this conception has been implicit from the first

in the Disciples' convictions with respect to Christian unity is indisputable. Doctor Moore believes that unimmersed persons are Christians, members of the Church of Christ. He believes that Presbyterians and Methodists are members of the Church of Christ as truly as are Disciples. He believes that Livingstone, the missionary, was a member of the Church of Christ. He believes that his old friend Dr. Joseph Parker was a member of the Church of Christ. He does not believe that they were without baptism. And yet, presumably, they were never immersed. The fact that Doctor Moore would rebaptize even such great souls as they, if they wished it, does not imply that he regards their first baptism as invalid. It only implies that he would gladly give to them the satisfaction and help which comes from submitting to the historically appropriate and regular form of initiation. We also would rebaptize any such persons. With Doctor Moore we are able to say that we have so rebaptized hundreds of pædo-baptists and shall continue so to do whenever they request it at our hands. But we refuse to withhold our fellowship from them because their baptism has not been accompanied by the regular and, to us, more appropriate symbol. They are Christians; they are members of Christ's Church; we must take them into the completest fellowship of our church life—under penalty, if we do otherwise, of setting our human will against the plain will of our divine Lord.

DR. MOORE.

But is not this the quintessence of sectarianism? Doubtless some will take this view of the matter, and will class the Disciples as a narrow sect. A clear understanding of their true, historic position ought to relieve them from any such charge. Disciples have never, unless in exceptional cases, regarded baptism as essential to salvation. They distinguish sharply between the perfect plan of salvation and a perfect obedience to that plan. Mr. Campbell illustrated this by reference to the human body. He said a man might live with the loss of a leg, arm or some other member of the body; but in such a case he would not be a perfect man; and surely no one should wish to lose a member of the body simply because he could live without it. Very generally Disciples have held this view, and this has justified them in contending for believer's immersion while at the same time they have always refused to believe that godly, conscientious pædo-baptists will be lost simply because they have failed to meet all the conditions of the perfect plan of salvation. Their position in this matter is practically the same as that of Priscilla and Aquila in reference to Apollos, who, though "mighty in the scriptures, knew only the baptism of John;" or like Paul at Ephesus, who found certain "disciples" there who had obeyed only the baptism of John, but who, when they heard the whole truth, "were baptized into the name of the Lord Jesus."

THE CHRISTIAN CENTURY.

To the question with which the above paragraph opens we reply unequivocally, Yes, this is "the quintessence of sectarianism." The practice of limiting the fellowship of "our" church to those who happen to understand the scriptures as we understand them, while at the same time we admit that these others are Christians, members of the Church of Christ, is the identical root out of which the sectarian order has grown. If we deny that these others are Christians, members of Christ's Church, and on that ground refuse them membership in "our" church it might be called bigotry, ignorance, intoler-

ance, provincialism, fanaticism—many things, but it could not with precision be called sectarianism. The essence of sectarianism is to select from among the members of the Church of Christ those with whom we will have fellowship and to reject others. The "quintessence" of sectarianism is to treat men differently than Jesus Christ treats them. He has received Presbyterians into His church; their status with Him is valid. The follower of Christ, or the group of followers, who, for any reason, at any point, draw a line between themselves and those whom Christ has received into His church are guilty of the practice of sectarianism.

Doctor Moore says Disciples have never regarded baptism as essential to salvation. But Disciples have always regarded, and Doctor Moore does regard baptism as essential to membership in the Church of Christ. With him and them *The Christian Century* agrees. If any Disciple has ever believed otherwise his opinion is not recorded and certainly no scriptural way to get into the church has been pointed out except by baptism. The question whether pædo-baptists will be "lost" or "saved" is not relevant to any discussion in which *The Christian Century* has had a part. We take no interest in what God may do with them at a future judgment day. We are reckoning with this fact: that they are saved, that they are accepted by Christ, that they are members of the Church of Christ. The distinction between the "perfect plan" and the "perfect obedience to the plan" has nothing but academic value. Does Doctor Moore mean to say that Livingstone's obedience to the plan of salvation was imperfect while his own is perfect? that the obedience of Presbyterians to the plan of salvation is imperfect while that of the Disciples is perfect? Surely not. We cannot conceive the great soul of our venerable brother falling into this kind of pharisaism and dragging his brethren with him. If this is Doctor Moore's meaning then we are compelled to say that we vastly prefer to go into the kingdom of God with those who, like Paul, have not yet apprehended than with those who assume not only to apprehend the divine plan perfectly but to render to it a perfect obedience. No, Doctor Moore does not mean this. But what he does mean, else, we do not see.

The oft-quoted cases of Priscilla and Aquila, and the Ephesian disciples of John, are not analogous at all. These persons were not Christians, not members of the Church of Christ, knew nothing of the actualization of the Messianic hope with reference to which they had received baptism into John's new order of righteousness. The proper step to be taken by them was to unite with the Church of Christ, therefore they were baptized. But these whose status we are now discussing are members of the Church of Christ; they have been buried with their Lord in baptism and have risen with him to a new life. There is no analogy here.

DR. MOORE.

Disciples believe that they have a message to pædo-baptists on this subject, and consequently they have always felt it to be a solemn duty to teach enquiring pædo-baptists "the way of the Lord more perfectly," and to "baptize them into the name of the Lord Jesus," when they are convinced that they have not followed the way of the Lord perfectly.

THE CHRISTIAN CENTURY.

Likewise *The Christian Century* believes the "Disciples have a message to the pædo-

baptists on this subject." We believe those who are unimmersed should be taught the singular appropriateness of the historic and regular form of solemnizing baptism, and we so teach. But our central message to paedo-baptists is so urgent and spiritual, and so heavily laden with the church's destiny, that, beside it, the "message" on baptism is insignificant.

DR. MOORE.

But if paedo-baptists may be saved without believer's baptism why do not Disciples admit them into their churches and deliver "a clear, ringing note" that these paedo-baptists are all right and their churches just as truly churches of Christ as the churches of the Disciples are churches of Christ? I answer, simply because Disciples do not believe this, and they would be hypocrites, if they made any such admission. Disciples believe that millions of people will be saved who never even heard of baptism, or never heard the Gospel; but this fact does not relieve them from the duty of declaring "the whole counsel of God" whenever there is opportunity. In other words, it is not good for man to go through life with a leg or arm off just because he can live without these limbs.

THE CHRISTIAN CENTURY.

Doctor Moore presumes to be quoting us as demanding that the Disciples deliver "a clear, ringing note" that "these paedo-baptists are all right." This misleads the reader. We do not believe these churches are "all right," nor have we directly or by implication spoken in such a way as to justify Doctor Moore in imputing to us the reckless sentimentalism which his words imply. They are not "all right." They are wrong and undone, involved as they are in a sectarian order. The great central message of the Disciples is to tell them so, to tell them in such terms that they will see that it is so. This is the message that burns constantly in the heart of The Christian Century. This is the passionate indictment that shouts at the Christian world from the pages of Thomas Campbell's Declaration and Address.

But to say that these churches are not "all right" is not to say that they are not churches of Christ. And a "clear, ringing note" that they are churches of Christ is prerequisite to the effectiveness of the Disciples' plea. Because, first, it is a fact and, secondly, this fact is the ground and motive for the reform of these churches. The prime reason why Presbyterian, Methodist, Baptist, Episcopal and Congregational churches should forsake denominational names, denominational creeds, denominational communion, denominational forms of baptism, denominational orders, denominational membership is that they ARE churches of Christ!

And the prime reason why the Disciples of Christ should abandon the practice of denominational membership is that our churches, too, are churches of Christ and strive to be that only.

Over against Doctor Moore's statement that the Disciples do not believe that other churches are churches of Christ, we can only place the squarely opposite affirmation that the Disciples do regard them as churches of Christ, just as truly churches of Christ as are our own churches. Our readers will be amazed at Doctor Moore's statement that a "clear, ringing note" on this point would make us hypocrites. The truth is that only such a plain unequivocal declaration can save us from the charge of hypocrisy in our plea for Christian union. All our words and arguments signify nothing if Methodist and Presbyterian churches are not churches of Christ.

DR. MOORE.

This is the whole case in a nutshell. Disciples have always been willing to recognize paedo-baptists as Christian, but Christians with an arm or leg off; and Disciples feel that they cannot be honest if they do not make it known that such is their faith; but, at the same time, they are willing and ready to teach those who know only the baptism of sprinkling the way of the Lord more perfectly, and even to "immerse them into the name of the Lord Jesus." Jesus found both a great and a little faith in Israel.

THE CHRISTIAN CENTURY.

We do not recall the context in which Mr. Campbell used the illustration of the lost arm or leg. But if he used it in a similar context to that in which Dr. Moore uses it here, and with a similar point, we can only describe it as extraordinarily grotesque. Moreover, the implications of it are insufferably pharisaical. The spirit of the Disciples of Christ is not fairly illustrated by a picture that draws the Presbyterian with one leg and the Methodist with one arm while the figure of the Disciple possesses Apollo-like perfection! The picture is too coarse, too cumbrous and too drastic to illustrate a mere difference of ritual between them and us.

DR. MOORE.

The plea of the Disciples for Christian union has always involved a return to apostolic faith and practice. Now, if Christ commanded believer's immersion and his apostles practiced this, as I understand you to teach, then this must be in any platform of Christian union which will be acceptable to Disciples of Christ, and it is my candid opinion that ninety-nine in every hundred Disciples will be satisfied with nothing less than this as a finality of the Christian union matter; at least this is their historic position. I am not aiming to state the position of a few individuals, or even my own, but simply the historic position of the main body of Disciples from the beginning of their movement to the present time.

THE CHRISTIAN CENTURY.

We thoroughly agree with Dr. Moore that the practice of believer's immersion as the mode of administering baptism "must be in any platform of union which will be acceptable to Disciples." But that is an almost sectarian way to say it. We would say that immersion is the only mode of baptism upon which others than the Disciples can unite, and that is one of the many reasons why we can practice nothing else.

DR. MOORE.

This brings me to the most serious part of my protest. In your zeal you say that "baptism means more than immersion," and yet you declare that believer's immersion is the only scriptural baptism. Now if all this be true then we should discard the term baptism entirely, as we want only what is scriptural.

THE CHRISTIAN CENTURY.

The Christian Century does not say and does not believe that "believer's immersion is the only scriptural baptism." We are constantly saying that believers are the only proper subjects of baptism and that immersion in water is the proper, regular and preferable manner of solemnizing baptism—a very different statement than the one Dr. Moore attributes to us. The word "baptism" connotes more than immersion, more than believer's immersion. Baptism is not a physical act, not even a physical act of a believer. It is, as we say above, a spiritual act. We cannot, therefore, "discard the word entirely," as Dr. Moore suggests. It is the only word we have to express the full scripture meaning of the act.

DR. MOORE.

The Christian Century for September 21 contains this luminous editorial statement: "The baptism question is a question of human opinion. The practice of Christian unity rests upon the plain will of Christ." Now this statement is a fair example of what The Century is saying these autumnal days. Does not baptism rest as much on "the plain will of Christ" as the practice of Christian unity? Do the editors of The Century really know what "Christian unity" means? Is not this as much a matter of opinion as the question of baptism? Who shall decide when I am practicing Christian unity, if we cannot decide certainly when we are baptized? In other words, the "practice of Christian unity" is just as much an "academic controversy" as is "the question of baptism," though the former has not received the same attention as the latter. They both "rest upon the plain will of Christ," and if we cannot know what one is, can we ever be certain about the other?

But it is difficult to treat your reasoning in this respect seriously.

THE CHRISTIAN CENTURY.

Dr. Moore is too experienced and clear a thinker to have written the above paragraph. His stricture on our "luminous editorial statement" falls wide of the mark because he has not been careful to note precisely what our statement contained. What is the baptism question? Certainly it is not whether converts to Christ shall be baptized or not. All agree that they should be baptized. The question comes in as to the manner in which their baptism should be solemnized. Now this is a question of human opinion. Men's differences on this question do not register a corresponding difference in their loyalty to the Bible or to Christ, though Baptist pleaders have assumed this with naive pharisaism. Baptists are no more loyal to Christ than paedo-baptists. The difference between them as to the administration of baptism is a question of opinion, pure and simple. Probably nobody but certain textual critics will dispute that "baptism rests as much upon the 'plain will of Christ' as does the practice of Christian unity." But the great majority of evangelical Christians and evangelical scholars do deny that immersion is the only acceptable form of baptism rests upon the plain will of Christ at all.

Among Disciples, at least, and increasingly throughout Christendom, the duty of practicing Christian unity is perceived as resting finally upon the plain will of Christ. It is not a mere question of prudence, or economy, or likeness of creed, or identity of ritual. It is a question of loyalty to Christ. Obedience to His will in this His supreme commandment involves many complex problems, some near, some remote, about which there can be honest differences of opinion. But our one obvious, immediate and indisputable duty in carrying out the will of our Lord is to receive into the full fellowship of "our" church those whom He has received into His church. This duty is indisputable. Dr. Moore will not dispute it. No Disciple will dispute it. No Christian anywhere who has overheard Christ interceding with his Father for the unity of his followers will dispute it. It is not "an academic controversy." It is a plain duty resting upon the plain will of Christ. It is the axiom of Christian unity.

DR. MOORE.

To sum up my contention, it amounts to this: If you think the Disciples are wrong in their historic position, then say so with all the emphasis you can command; use language we can all understand, and cease to speak for the Disciples in your *ex cathedra* style, and also cease to appeal to them for (Continued on page 17.)

Christian Woman's Board of Missions

Annual Offering First Sunday in December

Four specific things we desire to emphasize, in the observance of this service.

First: This is to be a year of special missionary study. The October interdenominational simultaneous campaign for missionary magazine subscriptions, and the distribution of missionary literature, and the securing of new members for missionary societies, has laid the foundation for this. It is planned that all subscriptions for the Missionary Tidings and the King's Builders secured from October 1, to the time of the C. W. B. M. day service, shall be reported as the first feature of this year's offering.

Second: A gift is desired from every member of the church. This is one of the annual offerings of the church through its Woman's Missionary Society. If some way we can tell even a small fraction of the story of the need, a large increase in the offering is assured. Pastors and Auxiliary workers speak in love and tremendous earnestness, and the

people will go forward.

Third: An offering of new members. The reading of missionary literature is good. Gifts in gold that will carry the Word to every province of the world is better; but a gift of every woman in the church for membership in the Christian Woman's Board of Missions is best. If this could be achieved at the C. W. B. M. service this year, our own Christian women of America could in this generation accomplish our portion of the unfinished task.

Fourth: Poetic license is no more essential to the poet, than such license in language is of advantage in expressing the missionary motive, so we suggest another best offering—the gift of lives for the mission field. Pastors, parents, Sunday-school teachers and auxiliary workers, speak to the choicest young people in your churches and lead them to begin preparation for religious service in some mission field.

We need money in terms of thousands and tens of thousands, but we also need men and women for the work. Read the following list expressive of the immediate need for missionaries for the work of the Christian Woman's Board of Missions.

Jamaica: A man and wife.

India: Two women physicians, one nurse, one zenana worker, two orphanage mothers, one teacher, two men and their wives.

Mexico: A man and wife for Saltillo.

Porto Rico: Man and wife for teachers at the Boys' Industrial Home.

Argentina, South America: Two men and their wives.

Of these workers we already have five in the Missionary Training School.

At the C. W. B. M. day service December 3, 1911, pray and work for some gifts of life for the Mission field.

MRS. M. E. HARLAN.

The Missionary Training School

The establishment of the Missionary Training School marks the latest advance in the educational policy of the Christian Woman's Board of Missions. No more important enterprise was ever inaugurated by this board. The school, in which men and women are to be especially trained for efficient missionary service and leadership, both at home and abroad, bears a fundamental and vital relation to every purpose for which the board itself exists.

It is gratifying to announce a very encouraging beginning of the session of 1911-1912. Fourteen regular students are enrolled. All of them are college graduates, with the exception of one who, nevertheless, on account of large educational experience and other qualifications, has virtually been accepted by a mission board. In the group some are preparing for service in the Argentine Republic, others for India and China, and still others for work in the homeland. The school welcomes students from all boards and all communions. Besides applicants and appointees of the Christian Woman's Board of Missions, we have with us this year two returned missionaries of the Foreign Christian Missionary Society, Miss Olive Griffith of India, and Miss Stella Walker Lewis of Japan. These ladies are on furlough, and are spending a portion of their time in pursuing special studies that will add to their already strong experience and equipment. Miss Elsie Minger, a United Presbyterian Missionary from the Punjab is also with us. In addition to the regular students there are several persons pursuing occasional courses. Classes are being conducted this term in the science of missions, the history of missions, anthropology, comparative religion, Hindu and Spanish. The principal is delivering a Wednesday evening course of public lectures on the theme, "Religion and the Nations." The lectures are held in Graham Chapel, and are being heard by large audiences of Butler College students and citizens of Irvington.

A valuable addition to the faculty this year has been the appointment of Dr. Harry Clark Hurd, recently of the department of missionary service in Hiram College. Doctor Hurd is the registrar of the training school, and professor of anthropology and tropical medi-

cine. His educational career, and his wide knowledge of missionary science seem to have specially prepared him for the position he now holds.

There are very great possibilities in the missionary training schools. These may become actualities if the brotherhood can be made to feel and respond to their share of responsibility and coöperation in the enterprise. The school is wide in its aims. It does not want to be known simply as an institution of the C. W. B. M. It is at the service of the entire body of the Disciples of Christ. It should have organic and vital relations with everyone of our missionary societies. It aims indeed to go farther, and to serve "through the church universal the world-wide cause of Christ."

The statement of some of the needs of the school will indicate ways in which readers of this article may assist.

1. *A wider constituency.* The school needs to be advertised. Copies of the announcement and prospectus will gladly be sent to any address.

2. *A growing attendance.* We want a larger body of students next year. Members of the student volunteer bands in the colleges are invited to correspond with the principal. Why should not every church seek out and recommend to us one prospective student for missionary service?

3. *Library Fund.* Mrs. E. L. Powell laid the foundations of our special library by his gift of \$500 last year. Much more is needed. Abundant and, in some cases, costly books, and other sources, are required for the accomplishment of the advanced and specialized work we have set out to do.

4. *Scholarships.* Many deserving students apply to us for admission, whom we are not able to receive, because neither they

nor we can meet the financial necessities. Much unused money might be profitably invested in young missionary lives.

5. *Prayers.* Above all the Christian Woman's Board and the faculty of the school desire the prayers of the brotherhood that they may have grace and wisdom so to conduct the school as to honor Christ, serve his church efficiently and contribute to the extension of his kingdom in all the earth.

CHARLES T. PAUL, Principal.

Indianapolis.

Saved from the Sutte-pile

Sarbara is a village about one-half mile back of our bungalow. There is a stretch of heavy jungle between. In this village lives a woman known as the Sakurain, one who is much respected and loved by the people for her upright life and gentle ways. She sold milk, and so supported herself and her invalid husband. Last Saturday her husband died about noon. In the afternoon we noticed the crowds going from all directions to Sarbara, and learned from them that the Sakurain was going to do suttee, as the English speak of it. She was going to burn herself alive on her husband's funeral pyre. As soon as we heard it Mr. Madsen started for the village, hardly believing such a thing could be possible in the face of the English law. But when he reached there he found it all too true. All was ready, and a great crowd of Hindus and Mohammedans had assembled. On seeing him it was delayed, and he had time to send a runner for the police. At home we were praying for the woman, that she might be held back, and then it seemed that I almost heard the Lord's "Go." I left my babies and ran over to the village, and then went quietly in to the poor woman. There she stood, in her jewels and clothes, all ready for the sacrifice. She must have been drugged, she was so calm. I went through the crowd and held my hand out to her as she stood by her husband's body. She came to me, laid her head on my shoulder and whispered, "I am going with him." "Your little son, sister; where is your boy?" She beckoned someone to bring him. He, poor child, was almost distraught. He had to light the torch to the pyre, and he stood in his undress ready for his awful task. She took his hands and put them in mine. Then, for herself, she turned back to the body, repeating the name of God. Again I put my arms around her and began to sing

My Prison Walls

BY HELEN BARRETT MONTGOMERY.

*A song flew into my prison room
And fluttered timidly through the gloom.
It bruised its breast, it bruised its wings;
It could not rest, it could not sing.
My prison walls were strong!*

*When Jesus into my prison pressed
The song sank onto his heart to rest.
From that repose it soared on high;
For Him arose its minstrelsy.*

My prison walls were gone!

as I quietly forced her back from the body. The police had come, and there were angry words in the crowd. With persuasion—no, with His power—she was held back while the body was carried out and the burning began.

When I went to her the next day she clung to me and wept. "Why did you keep me back? I would not have been kept back by fear; not all the police or the crowd would have hindered me; but your arms kept me and your love held me back. You have kept me from the salvation by fire. You must show me another salvation."

Oh, women in the homeland, will you help us teach this woman and the thousands of others who want to know another salvation.

BESSIE F. MADSEN.

Shyam Babini Brose

Some forty years ago there lived in Allahabad a little Bengali girl named Shyam Babini. Her father was a man of wealth, and was one of the most influential men in the city. While Shyam Babini was yet a very little girl, her father arranged her marriage, and she became the wife of a man much older than herself. Before she reached the age at which it is the custom to send girls to live with their husbands, her father found that the man to whom he had married his daughter was a very bad man, so he kept her in his own home, and though she could not marry again, she was spared the ill-treatment and suffering she would have had if her father had not been so kind. While a little girl she attended a mission school, and afterward studied her brother's books at home, and thus obtained a good education. After her father and mother died she kept house for her brother, who was very fond of her and gave her many beautiful clothes and jewels. One day a missionary of an English zenana mission found her and offered to teach her more. Shyam Babini was delighted. She studied English and the Bible and became very much interested in both. After many, many months of study she became convinced that she must become a Christian, leave her idols and worship God. She told her brother of her desire, and he was very angry. He said that if she became a Christian he would kill her. She believed that he would do it, but she was a woman of great faith and courage.

When at last she felt that she must leave everything for Christ, she told the missionary her intention and asked that she help her escape from her brother that he might not be permitted to carry out his threat. Miss May, the zenana missionary, knew that Shyam Babini would not be safe anywhere in Allahabad, so she wrote to Miss Maddock, who was then in Deoghar, asking her to take this woman. It was so arranged and she came to Deoghar and was baptized. When she left her brother's house she left everything, all her beautiful clothes, the jewels that were worth thousands of rupees, everything, that her brother might have nothing with which to reproach her, or for which he might make a pretense of seeking her legally. He did seek her far and wide, but did not find her. For more than a year Miss Maddock kept her with her, in her own room, that she might be safe. Shyam Babini studied her Bible diligently and went with Miss Maddock to do zenana work, and into the villages to teach the people of Christ. She has become one of our best helpers, and a more earnest Christian does not live in any land. While teaching school she studied the work of teaching, taking the regular course and passed the first examination and was granted a certificate. She does beautiful needlework of many kinds. She is always busy and never happier than when doing work for the Master. She never counts her service by hours, but is always ready to do whatever her hands find to do.

ZONETTA VANCE

The French and the Beautiful

Rev. N. D. Hillis, D. D., is now delivering a series of lectures at Plymouth Church, Brooklyn, on his observations in Europe last summer, his tour having been made for this purpose. In the lecture on the French, Dr. Hillis tells "What our people can learn from Paris and France through the diffusion of the beautiful."

"Every French student of art," says Dr. Hillis, "who shows even a second or third rate talent, is forever taken care of by the government through commissions for decorations and public improvements. The government expends millions of francs annually by purchasing works of art from the young artists—solely to encourage them. These paintings so purchased are then distributed among the small villages all over France. The value is obvious. First, encouragement to young artists; second, familiarization of the people with the beautiful."

"In no city of France can the owner of a lot or plot of land erect what he wishes. The Ministry of Fine Arts steps in to warn and supervise. For instance, if the houses right and left of his plot are French Renaissance of three stories, material Caen stone, height of windows eight feet, the owner of the lot cannot erect Norman Romanesque or Gothic ornament; nor can he use brick; nor can he make the windows larger or smaller than his neighbors."

Cannot Plant a Tree Without the Government.

"Every tree in Paris is planted by direction of the Fine Arts Ministry—no one can cut as much as a branch without permission. Every furniture worker, locksmith, carpet weaver, plasterer, potter, etc., can draw, and sometimes amazingly well. In Paris, in the Faubourg St. Antoine—the furniture makers' district—the government maintains museums

for the workmen—the finest examples of furniture are shown, and they are open evenings. The workingman, craftsman, is encouraged to come in the evenings, without fuss or feathers, to see masterpieces of woodworking—models of his own work. He can borrow photographs, drawings bearing on his trade; he can obtain free lessons in drawing, in carving, in every detail of his work. This is true in every line of craftsmanship.

Porcelain Supremacy.

"The state maintains the famous Sevres porcelain works solely to keep alive French supremacy in porcelain. The greatest chemists are here at work, ever seeking new ingredients to make improvements—and great artists work on the decorations. All discoveries are at the service of French porcelain makers any French porcelain or pottery establishment can obtain skilled, trained artists and artisans from Sevres, and trained at the expense of the nation. France trains craftsmen in jewelry—teaches them the art side—then the metallurgical, the sculptural—and gives them practical experience."

The French Dressmaker.

"All womankind go, or want to go to Paris for clothes. A French dressmaker of the first class is always an artist in her department. They combine line and color with the height, width, color of hair, complexion of a woman, and literally create a work of art, evolving out of these simple materials a vision of loveliness."

"Further, in the very heart of the city, Paris condemned residences and shops upon a tract equal to twenty blocks in this city. There she erected, at the expense of many millions of dollars, one enormous palace, where permanent exhibitions could be held of everything that has to do with the life of the common people."

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic Nov. 26. Echoes of Peace and Blessing. I Thes. 5:13-24.
(Thanksgiving Meeting.)

We have once more reached that happy time of the year when, as our custom is, we take an inventory of our blessings for the past year and very properly give thanks to our Heavenly Father for his kindness and providence.

There are few if any outstanding events in the life of America during the year that is just now closing. The seasons in their coming and going have brought about their usual crops with which we may be fed and clothed. From scourge and pestilence we have been delightfully free. About the usual volume of business has been transacted. Barring a few strikes here and there the shops have been running and men have had employment. We are at peace with ourselves and with the outside world. So well are we organized that this is the usual thing and the danger is that we shall take it as a matter of fact. But if our blessings have been long continued that is all the more reason why we should pause, give thanks and rejoice that the Father still smiles upon us. This is not true with all the nations of the earth. Today Italy and Turkey are engaged in the unholy and unChristian occupation of war. Property is being destroyed, men which are the source of all production, are called from their shops and benches, where they do and might still produce and add to our wealth and are engaged in the destruction of one another. They are wrecking homes, crushing lives, blighting hopes and sending unspeakable sorrow to countless human hearts. China is also disturbed by internal strife and revolution which is mak-

ing heavy toll on precious human life. We rejoice not that such things are, but that we in American civilization have passed beyond that stage to which, let us hope, we shall never return.

We give thanks today that peace reigns within our confines and that we are free from disturbances from without, in order that we may work out our own life purposes. That our time can be given to constructive work—the acquisition of knowledge, and the achievement of character is a glorious privilege. To this end we make our homes, build and equip our schools, and construct our churches and maintain our worship. But in all this may the Lord save us from selfishness and ingratitude. And may we understand that true gratitude consists not in effusive declarations of our gratitude as in our concern and assistance for those who are less fortunate than ourselves whom we might help if we so chose. This alone will keep our hearts warm and sympathetic. It only will make us sufficiently grateful for the innumerable blessings which the Father is continually and freely bestowing upon us.

Though the sea be smooth and bright,
Sparkling with the stars of night,
And my ship's path be ablaze
With the light of halcyon days,
Still I know my need of thee;
Jesus, Saviour, pilot me!
When the darkling heavens frown,
And the wrathful winds come down,
And the fierce waves, tossed on high,
Lash themselves against the sky,
Jesus, Saviour, pilot me
Over life's tempestuous sea!

—Edward Hopper.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Francis H. De Vol has resigned at Cairo.

R. Cronkrite is holding a revival meeting at Bismarck.

J. S. Rose, pastor at Bone Gap, is holding a meeting for that congregation.

J. T. Parrick, pastor at Columbus, began a revival meeting for his home church the first Sunday in November.

L. S. Harrington, pastor of the church at Bellflower, has resigned to close his work in that pastorate the first of January.

C. W. Clark has resigned at Ludlow, to ally himself with Harold E. Monser in evangelistic work.

J. D. Williams, district evangelist, received five additions to the church at Loraine the last Sunday in October.

Evangelist Irwin and wife have begun a revival meeting at Pleasant Plains, which is to last two weeks.

Myrtle B. Parke, who ministers to the church at Carlock, will hold a revival meeting at Hudson beginning the last of November.

W. O. Livingstone, pastor at Kankakee, received five into the fellowship of the church the last Sunday in October, all of whom were on profession of faith.

Evangelist Lowell C. McPherson's meeting at First Church, Quincy, closed with close to seventy accessions. Clyde Darsie is pastor.

A Sunday-school class of Denver Church recently manifested a Christian grace in shipping two barrels of canned fruit to the Orphan's Home in St. Louis.

A revival meeting at Herrin conducted by the pastor, John B. Dickson, assisted by singing evangelist G. E. Crist of Ohio, resulted in twenty-eight additions in three weeks.

The church at Fairbury, ministered to by C. H. Hands, made an offering of \$25.00 for church extension, which was \$15.00 more than the apportionment from the Extension Board. The church here is prospering.

J. W. Kilborn is preaching to large congregations in the revival meeting for his home church at Sullivan. There have been several additions to date. Mr. Kilborn has the assistance of Elmer E. Rice to conduct the music.

The meeting conducted by Evangelist C. R. L. Vawter at Princeton, attracted considerable attention in the community. Mr. Vawter's sermon on "Why I am not a Campbellite" was liberally reported in the papers of the town.

It is reported that Clyde Darsie has been extended a call to succeed R. F. Thrapp at Jacksonville. Mr. Darsie has been pastor of the church at Quincy for several years,

and his departure from that city would be regretted by the entire congregation. It is understood the call to Jacksonville will be accepted.

Centralia Church has had sixty-eight additions in less than two weeks' time. In this meeting, conducted by the pastor, A. L. Huff assisted by E. C. Tuckerman and wife, the present interest is prophetic of a very large in-gathering before the meeting is concluded.

Eureka Church has a teacher in the Sunday School, Mrs. Barbara Hamilton, who has been teaching without intermission for fifty years. In honor of this event, the Sunday School presented this faithful teacher with a purse of \$50.00 in gold. Such a record of faithfulness and efficiency can hardly be paralleled in many of our churches.

A revival meeting at First Church, Decatur, with M. W. Yocom of Taylorville Church doing the preaching, resulted in thirty-one additions. The pastor of this church is E. M. Smith, has already begun a meeting at Taylorville in exchange for the assistance of Mr. Yocom at Decatur.

Charles Reign Scoville will be in a revival meeting at Pontiac, beginning about the middle of November. The pastor, B. W. Tate is making earnest preparations for a large in-gathering. A tabernacle seating three thousand has already been constructed, the work being done in one day.

The meeting at Pekin, conducted by O. C. Bolman, the pastor, with Mr. Sargent as singing evangelist, had enlisted sixty additions during the first three weeks. Interest in the meeting is not diminishing in the least, and the campaign will continue indefinitely.

The total number of additions resulting in the Harvel meeting, where S. R. Lewis, the pastor was assisted by A. W. Crabb and wife, was thirty-seven. The meeting lasted only a few days over three weeks, and it was insisted that the evangelists should continue, but this was made impossible by other pressing engagements.

W. B. Clemmer of Rockford was one of the speakers in the Men and Religion Forward Movement at Belvidere last week. Mr. Clemmer has been elected to teach the Union Teacher Training class, which meets every Tuesday night. He has also been elected president of the Winnebago County Sunday-school Association.

E. A. Gilliland, who for three and one-half years has been pastor of Lincoln Church, has offered his resignation to take effect the first of January, after which time he expects to engage in evangelistic work. Mr. Gilliland is an excellent pastor, but is not less efficient as an evangelist. He is possessed of a natural aptitude for the kind of work to which he is to direct himself in the future, and there is no question but his services will be in immediate demand.

F. B. Thomas, pastor at Mattoon, is holding for his home congregation one of the most successful meetings in the history of the church. In the first two weeks there were nearly one hundred additions, with the building not sufficiently large to accommodate the multitudes attending. On Sunday night the service was held in the theater, with many turned away for lack of room. Mr. Thomas is having no assistance either in the pulpit or in the conduct of the music.

Central Church, Peoria, recently held its annual meeting. Reports for the past year show seventy-seven additions and a total sum of money raised of \$6,063.67, of which \$1,484.76 was for missions. The present resident membership is 606, a net gain of almost 50 per cent in the past three years. W. F. Turner, the pastor, is to be assisted by Miss Eva Lemert who is to lead the church in a campaign for an enlargement of the Sunday-school.

George B. McKee, pastor at Vermont, reports his church work prospering very happily. One feature of his Sunday services is that the evening service is being promoted by several Sunday-school classes in serial order. He says the next great event in that church is the annual Thanksgiving turkey dinner. The congregation meets as one family on that day. Each person pays twenty-five cents and enjoys a great feast. The editors of The Christian Century have received an invitation to be guests at that dinner. Judging from an experience we recently had in the enjoyment of Vermont hospitality, we are almost constrained to celebrate Thanksgiving Day in that delightful village.

During October, there were thirty-nine additions to the church at Eureka. Many of these were students of the college who are co-operating in an unusually good way with the church and Sunday School. The student body is composed of a fine lot of young people. The church here recently had the pleasure of hearing Mr. E. P. Gates, State Field Secretary of the Interdenominational Christian Endeavor Movement, and Philip A. Swartz, Traveling Secretary of the Student Volunteer Movement, and O. E. Pence, State Student Secretary of the Y. M. C. A., on two successive Sunday evenings. The pastor, David H. Shields, and the congregation united with the other churches of the city and the School Board in dedicating and naming a new primary school building. It is not essential that there shall be an unwarranted union of church and state, or the church and educational institutions, for the church's vital interests to be manifest toward educational interests. It speaks well for the educational ideals of the School Board that the ministry is invited to consecrate and set apart new structures for educational purposes.

Secretary's Letter.

The Delta Alpha class and the Philatheta Circle in the Jacksonville Sunday-school contributed \$25 and \$20 respectively to the support of the student workers in the state University at Champaign. Springfield, First Church Sunday-school, sent in \$33; the Twentieth Century Men's class at Pontiac gave \$12; the Stanford Endeavor society has almost paid out on their \$25 pledge; Bloomington, Second Christian Endeavor gave \$15; Wm. M. Coffey of Blue Island has given \$2 regularly every month for nearly a year, and others have made contributions to this fund. The fourth, fifth and sixth districts have given \$25 each. The interest in this particular work is spreading and ought to

become popular with many organized classes and Endeavor societies. The board has employed two workers among the student body at Champaign, Miss Mildred Seyster and Mr. Carl Colvig, at \$25 per month each. Will not your Christian Endeavor or organized class assume the pay of one of these workers for one month? Here is something tangible and definite. Tell your young people about it and they will catch the vision and want to help.

The Fifth district board has about closed the deal to employ Chas. D. Hougham as district evangelist.

Girard had a splendid meeting, Sheeler Campbell the minister doing the preaching and Mr. and Mrs. H. S. Sexton leading the singing and personal work. Mr. Campbell is now in a meeting at Greenfield, O.

Leroy F. Sargent assisted O. C. Bolman in a meeting at Pekin, conducting the music, and Mr. Bolman speaks very highly of his work. He will enter Eureka for a ministerial course and has already been preaching very acceptably for Pleasant Plains and Topeka.

The Vawter-Carpenter meeting at Princeton is growing in power. Many additions are reported. C. C. Carpenter, the pastor, will have time for a meeting soon and he can hold a good one. Write him.

Clifford S. Weaver of Latham, has taken the work at Texarkana, Ark. He likes his new field. Mr. Weaver left many friends at Latham and a new \$15,000 house all paid for. Mr. Burgess of Eureka has been supplying for them.

Walter A. Roberts of Summum has moved to Browns and devotes full time to that field and his work is doing well.

Guy B. Williamson is leading the music in the revival meeting at Carlinville. The pastor, J. W. Potter, is doing the preaching.

A. Scott, the Sixth district evangelist, held a meeting at Monticello and organized a new church.

The late Dr. J. H. Breeden of Ipava left by will \$5,000 to Eureka College, the interest to be used to educate poor young men for the ministry, \$5,000 to the cause of Ministerial Relief, and \$4,000 to the Permanent Fund of the Illinois Christian Missionary Society, the interest to help support the churches at Summum and Ipava. This is an example of benevolence that is worthy of imitation by hundreds of Illinois Disciples.

Every man of means should carefully and in the fear of God, study out the problem of the best and most righteous disposition of his wealth. Too many feel no moral obligation to do this while they are in good health and the summons comes before they have given this matter any serious thought, and their wealth is dissipated and never benefits the kingdom of God. To our mind this is a very grave blunder for which God will hold us accountable. What will you do with the wealth God has given you? The question ought to come home with startling force.

It is only a day or two after Illinois Day but the offerings are beginning to come in. One church raised its apportionment and sent it in two weeks ago, Salisbury in Sangamon county. We will give them the front seat.

Soon as the offering is all in and pledges collected forward it to our officer payable to the treasurer, W. D. Deweese, and he will send receipt.

In sending money always be careful to state clearly in the letter what church or Bible-school it is from, also whether it is for the I. C. M. S. or for the Bible-school department of state missions. These two funds are kept entirely separate in the treasurer's accounts.

Every Church is asked to take its state offering during November if it is possible to do so, then it will be out of the way of other offerings that come at different times

during the year. If it is postponed till later the probability is it will not be taken at all, for other interests demand attention and the great cause of state missions is allowed to go without support. Take the offering in November, unless you have other very definite plans for the offering.

We are hoping and praying for clear, bright Sundays all during this month. Last Sunday was fair over most of the state, especially in the morning, and that gives us courage. If the day is stormy continue the effort on the following Sunday and by personal canvass till every member is reached and all the gifts are rounded up.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y.-Treas.
Bloomington, Ill.

Dr. Breeden's Passing

Dr. J. H. Breeden, a Christian doctor, entered into the unbroken rest, Oct. 25, at his home in Ipava. He was "The Beloved Physician" to the people of the regions about Summum, Ill., for more than two score years. Meanwhile he preached the gospel and baptized scores of penitents. Thus he wrought as did his Master, healing the people in body and soul. He was the staunch friend of every worthy cause. But to him the church was always first, to her he gave himself and a worthy son, H. O. Breeden, one of the greatest pastors among the Disciples and now an eminent evangelist. The churches at Summum and Ipava along with other causes were remembered in his bequests. "His works follow after him." His wife preceded him to the other side six years ago. S. H. Zendt, of Bloomington, who was associated with Dr. Breeden in evangelistic work in Fulton County, while pastor at Canton, conducted the funeral services at the home church in Ipava.

A Letter from Dr. W. T. Moore

(Continued from page 13.)

subscribers on ground that your paper represents their plea; and I think most people will highly respect you, and patiently read what you have to say; but as long as you are pleading for union, and at the same time creating more division than union, you must not be surprised if some of "the Old Guard" at least can not follow you. I do not say our plea can not be improved, but I do say this can not be done by misrepresenting it. You were born for a better work than you are now doing.

THE CHRISTIAN CENTURY.

Instead of "thinking the Disciples are wrong in their historic position," The Christian Century believes that they are right, that they have been, historically, commissioned of God to speak the most urgent, vital, fateful message to the modern church. We differ from Dr. Moore in our loyalty to the Disciples' plea. He admits that it might be improved. We joyously proclaim that it cannot be improved. We may improve our form of statement of the plea. We must improve our practice of it. But the plea springs from the heart of Christ and we dare not try to improve upon it.

But we shall have to defer comment on the historic position of the Disciples until next week.

Certainties and Uncertainties of Progress

(Continued from page 10.)

ear." applies here as everywhere in the world of life. Unless we adjust ourselves to that great law, we must live in a state of unrest, and of anarchy to the world about us. We say in one breath that the difference between

China and America is the difference between stagnation and growth; and in another breath we attempt to apply to the thinking portion of the community the methods which have made China what she is.

Growing Soul Restates Its Faith.

And this problem of change compels the growing man to go over again and again the grounds of his faith, to lay anew its foundations, to discover for himself the difference between the temporal and the eternal. Others may tell us that the heavens are falling, that the earth is reeling, and that men's hearts are failing them for fear; that the end of all things is at hand, and that religion is hastening to its tomb. But when we read the history of doctrine we discover that ours is not the only restless age, nor that the predictions of doom are peculiar to our day. We learn that the changes and the woes alike, are the heritage of every generation. We learn that upheavals are as natural in Christianity as in continents; and we can also learn, if we will, that if the old house be shaken down we have the material to build a better one on more enduring foundations. Is this not what the reformers have done, and has not Christianity profited by the unsettling process and its consequences? Strange indeed would it be if everything that God has made should be subject to the law of development, of change, save the greatest of all his gifts to men—religion.

Christianity a Growing Religion.

To me, Christianity has ever suggested the vast; the powers of development within it are infinite. It cannot be a tree guarded by flaming swords. It is an ocean rather than a continent. And because our religion is subject to the law of growth, changes must occur; because of its growth the history of civilization has been written. The historian Green tells us that "the history of a people is the history of their religion." If Christianity were bound up with one set of doctrines, or if it had found its fullest expressions in any of the creeds, then might we tremble at the suggestion of change; but since we believe that the feeble taper of man's reason can light only a small fragment of the infinite wisdom, and that God has ever new light to break from his Word—how few there are who really believe that?—we patiently wait for its advent, and hail it with joy when it appears.

Truth as Motive Not Dogma.

And finally, "Christianity is not a theology, but a life. It holds its truths, not as dogmas, but as motives. It rests in a person, not in propositions. It is not concerned with philosophical questions, but with questions of character and conduct, with men and with God, with life here and hereafter." As Disciples, ours should be the eyes to read in these new eras that are produced by "the silent pressure of civilization," the meaning of God's purpose in the world; and instead of warring with the age, let us understand it, and join hands with God in his desire to lead us to the goal in our quest for the things which cannot be shaken.

Richmond, Ky.

—There are 1,176,250 horses owned in the State of Indiana. This includes both farm and city animals and both horses and mules. The valuation placed on the whole is \$143,972,500. This is the greatest record ever furnished by the Hoosier State, the average value being \$123 a head.

—The automobile plow has arrived. You sit on a cushion with a steering gear in your hands, and down underneath the machine the blades of a plow are fixed. By this device twelve acres of land can be plowed in a day, and life is made easy for the farmer.

Church Life

Davis Errett, of Salem, Ore., is in his ninth year as pastor there.

B. W. Salmon has begun his work with the church at Grand Island, Nebr.

The Fife Evangelistic Company is holding a meeting in Huntington, Ind.

Lew C. Harris of Onawa has accepted a call to the church at Ames, Ia.

H. K. Pendleton has begun his work as pastor of the church in Independence, Mo.

W. B. Harter closed a three weeks' meeting at Fleming Colo., No. 5. There were six additions.

The San Jose, Calif., church recently paid off an indebtedness of \$2,500 on its organ, by means of a "Red and Blue" contest.

The Marion, Ind., church, J. P. Myers, pastor, dedicated a splendid new pipe organ recently.

Finis Idleman of Des Moines recently delivered a lecture to his former congregation in Paris, Ill.

J. W. Rose has accepted the pastorate of the church at Las Vegas, N. M., succeeding R. B. Briney.

S. A. Neabit has removed from Concord, Calif., where he was pastor for six years, to take the church at Lodi.

J. A. Longston, pastor at Fairfield, Ia., is holding a meeting assisted by Lowell J. Bixby, as singer.

W. A. Webster, of St. Louis, has been called to the pulpit of the church at Maryville, Mo.

M. G. Long, pastor of the Little Flatrock (Ind.) Christian Church has resigned to accept the pastorate at Lafontaine, Ind.

E. Y. Keiter, pastor at Higbee, Mo., is holding a meeting with home forces, assisted by Charles E. McVay, singer.

Miss Olive Moninger, younger sister of the late Herbert Moninger, died in Washington, Pa., recently.

J. T. Houser, removes from Ames to Bloomfield, Ia., where he becomes pastor of the church.

First Church, Louisville, Ky., has purchased a handsome residence to be used as a parsonage by Dr. and Mrs. E. L. Powell.

A mission study class with "The How and Why of Foreign Missions" by Arthur J. Brown as the text has been started in the Norfolk, Va. Church.

Robert Graham Frank of Liberty, Mo., is conducting a series of evangelistic meetings with Woodland Church, Lexington, Ky. Richard W. Wallace is pastor.

C. C. Dodds is in a meeting with J. A. Dillinger at Littleton, Colo. Meeting one week old with three confessions and more assured.

F. M. Cummings, has moved to Rock Port, Mo. to minister to the church there. Mr. Cummings is a broad-visioned and efficient leader.

The thirty-second annual convention of Disciples was held last week at Charleston, S. C. There were one hundred delegates in attendance.

Phillip Y. Pendleton has taken up his work with First Church, New Castle, Pa., succeed-

ing Crayton S. Brooks. The church house is undergoing elaborate repairs.

The young congregation of Disciples at Green Bay, Wis., celebrated its first anniversary recently. J. Harry Bullock, the new pastor of the church, has assumed charge of its work.

The churches in Missouri are taking enthusiastically to the uniform mission collection plan, which has been adopted by the state board in coöperation with the American Society.

Joplin, Mo., church will celebrate home coming day Nov. 20. They expect C. M. Chilton of St. Joseph to be with them. C. J. Chapman is just beginning the second year of his pastorate with this church.

H. L. Willett is lecturing before the Disciples State Convention at Richmond, Va. He will attend the Congress of Baptists and Disciples at Atlantic City and fill several preaching engagements among the churches in the east.

James A. Challenner spoke to organized labor at the Union Labor hall in Chickasha, Okla., recently. His words were well received and went far to establish a bond of sympathy between the labor organization and the church.

The Sunday-school building of the West Blvd. Christian Church, Cleveland, O., was dedicated recently, by George L. Snively. This structure is only a portion of a final building which, when complete, will cost over \$40,000. E. C. Ford is pastor.

W. H. Bagby, pastor West Side Church, San Francisco, celebrated the first anniversary of his ministry there Nov. 5. He announced to his people that he would "render an account of his stewardship" on that day.

Clariss Yeuell, of Paulding, O., reports an offering for state missions more than double that of last year. Evangelist Mercer gave them a boost in raising the state offering. The Woman's Missionary Society is flourishing in this church.

The Portage La Prairie, Man., meeting conducted by W. J. Minges reports four hundred and forty-seven additions to date. Mr. Minges preached on Christian Union to a large congregation on the evening of Canada's Thanksgiving Day.

A. D. Harmon, recently pastor of First Church, St. Paul, Minn., recently preached for his brother, H. H. Harmon, pastor of First Church, Lincoln, Nebr. Mr. Harmon is on his way to the Holy Land for a vacation after which he will be ready for a pastorate.

The resignation of W. C. Bower from the pulpit of Wilshire Blvd. Church, Los Angeles, which has been reported in several papers was protested so strongly by the congregation that Mr. Bower has consented to withdraw it. The outlook for this young church in a rapidly growing part of the city is most auspicious.

J. M. Lowe, evangelist, of Des Moines, Ia., has just closed a good meeting at Crooksville, O. Mr. Lowe is a vigorous and thoughtful gospel preacher. He does not pander to mere numerical success, but sets as his goal the enrichment of the spiritual life of the people. There are few more competent men in the evangelistic field than he.

The famous S. L. W. Ranch church near Greeley Colo., is a fine type of the wide awake country church, of which J. E. Lynn is now pastor, has organized a Ranchmen's Brotherhood which is offering this fall and winter a series of lectures by the Professors of the State Agricultural College on their

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specialties. The October lecture was on Irrigation.

Dr. George H. Combs recently preached an exceptionally vital sermon to young men in Independence Blvd. Church, Kansas City. His subject was "The Islands of the Sirens." These islands, he said, are the island of "Get Rich Quick," the island of the "Merry-go-round," the "Nameless Isle" and the Island of "Bacchus." The students of Western Dental College attended in a body.

Our recent word of appreciation concerning the pastoral ministry of H. O. Pritchard at Bethany, (Lincoln), Nebr., has brought forth a most hearty letter of praise from William Oeschger, Chancellor of Cotner University. He describes Mr. Pritchard as "an expository preacher whose messages never grow old. His preaching is vital and inspirational. He is beloved by all, especially the students."

H. G. Connelly, pastor of Grand Ave. Church, Minneapolis, is holding a meeting with home forces, including the active leadership of Mrs. Connelly, the minister's wife. There were thirty-one confessions at last Sunday morning's service and six in the evening, a total of forty to date. Mr. Connelly has been using the opening months of his new pastorate there to prepare the people for aggressive work. They are now responding to his leadership with enthusiasm.

Charles S. Early closed a meeting at Burr Oak, Kan. Nov. 1, and began a meeting immediately at Belleville. Prof. Buss who is with him as singing evangelist will locate permanently at Columbus, Ind., after the Belleville meeting. He will be associated with W. H. Book in the work of Tabernacle Church. Mr. Early will continue in evangelistic work. His fitness for holding substantial and spiritual meetings is well known among the churches.

The missionary women of Independence Blvd. Church, Kansas City, held a mock trial recently. Mrs. J. W. Perry, wife of the president of the National Bank of Commerce, answered the charge of being an "Indifferent Christian." Mrs. Perry took the part of "Dinah Out," a society woman who devotes her time to teas and receptions to the complete neglect of the work of missions. She was found guilty of spiritual murder of heathen children in the second degree, but was paroled by the judge.

John R. Ewers, pastor East End Church, Pittsburgh, Pa., has just closed a series of Sunday evening "sermon-lectures," on Com-

parative Religion. He has considered Buddhism, Confucianism, Mohammedanism with three evenings given to Christianity. The title of his last address was "Christ the King of the gods." This church is advertising the fact in the community that it is striving to give through its Sunday-school the best religious training possible to all children who come. It strives to deserve the support of the community by keeping its standards high.

W. S. Johnson and D. G. Dungan closed a four weeks meeting at Clio, Ia., Oct. 31, in which there were thirty-one additions, all adults but two. Mr. Johnson held a meeting at Clio seven years ago in which there were sixty-one additions. These workers are now in a meeting at Promise City, Ia., with fine interest. In a personal note Mr. Johnson speaks of visiting the aged S. H. Hendrix, loved throughout Iowa for his work's sake in the Christian ministry. He is in poor health but takes hearty interest in the progress of the Kingdom of God.

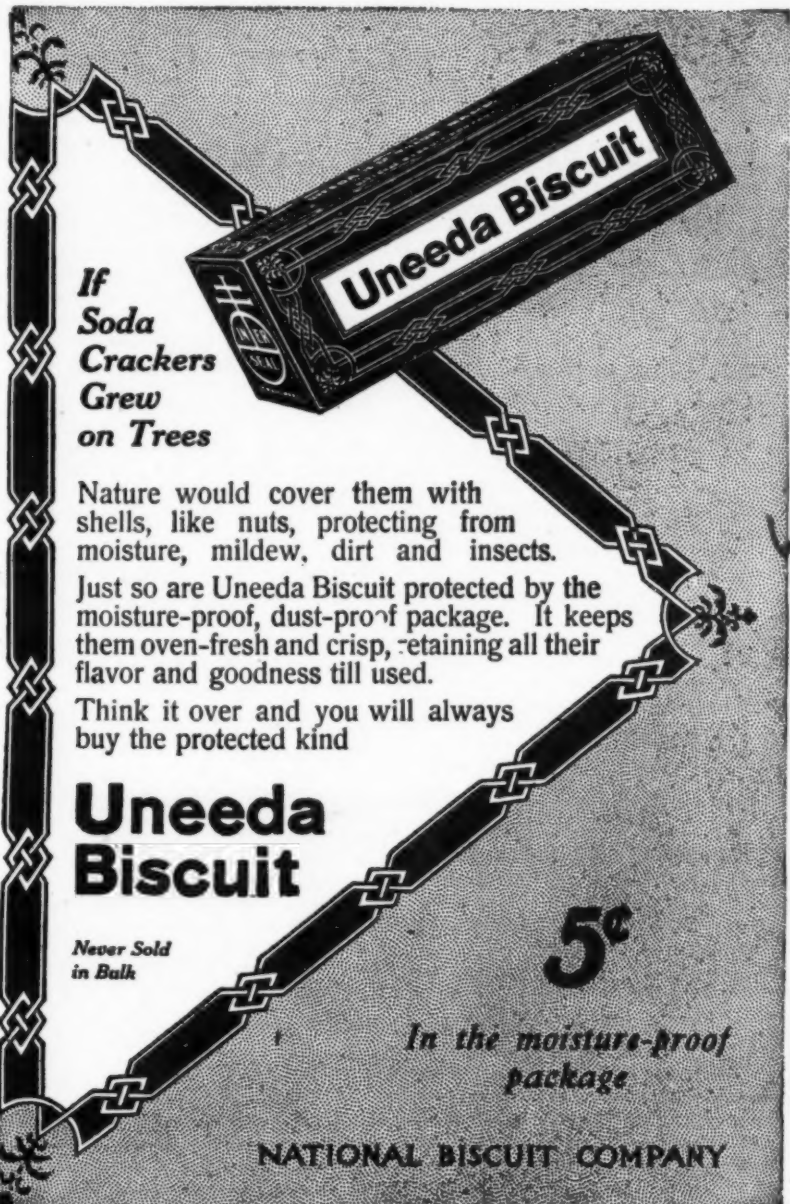
At the close of their work in Neosho, Mo., a public reception was tendered Mr. and Mrs. J. B. Hunley by the Ministers' Alliance of which he was president. The various churches were represented on the program and a large audience was present. Among the speakers were ex-Congressman M. E. Benton and James N. Crutcher, the new pastor, who immediately takes up the work. Mr. Hunley will engage in evangelistic work. He desires not only to win men to Christ but to lead the churches into deeper spiritual experiences. His wife will assist him. Their address is Neosho, Mo.

The great new edifice of First Church, Lexington, Ky., was dedicated last Sunday. E. L. Powell, the pastor, preached the dedicatory sermon on the subject. "The Significance of a Costly Temple of Worship." Dr. B. B. Tyler of Denver, the only living expastor of the church, was present, presided at the afternoon service and preached Sunday evening and Monday evening. The exercises are continuing throughout this week. Tuesday night is known as "Interdenominational Fellowship Night," with addresses by the leading pastors of various denominations in the city. Wednesday night is styled "Denominational Night" with addresses by representatives of the various missionary organizations, state and national, of the Disciples.

A new \$75,000 church edifice was dedicated by the congregation of First Church, Eugene, Ore., Nov. 5. Charles Reign Scoville raised about \$38,000 on that day and began a revival meeting. J. S. McCallum is pastor of the church. E. C. Sanderson, president of Eugene Bible University and Prof. E. C. Wigmore together with other instructors have been very active in supporting the pastor's leadership in the accomplishment of this great enterprise. The new structure is the largest and finest church building owned by the Disciples in the Pacific Northwest. It is built of re-enforced concrete and covers two full city lots. It is surmounted by a high glass cross which is illuminated at night. The style of architecture is unusual and is said to be strikingly handsome.

College Men—Attention!

The Committee on Co-operation wishes every college in the National College Association to assist it do two things. First, we wish the history of every college in the ciation to assist it to do two things. First, 1600 words. These histories we wish to run in our religious journals. Out of all these we shall have a short history written of the whole, all of them. Please have some one in your college go to work on the history of your school at once. Send it to the writer and he will have it run in those papers that are



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willing to publish it. Secondly, we wish every college president in the Association to confer with its Board of Trustees and settle upon the amount it wishes to set as its goal for the great concerted educational campaign that we are to begin next June and continue for three years. In the May meeting of the Association at Indianapolis the Committee on Co-operation wishes to be able to report the grand total that all of our schools will seek to raise during that period of three years. We want this campaign all complete for a united start by that time. Do it now.

WILLIAM OESCHGER.

Bethany, Nebraska.

R. A. Long at Des Moines

Mr. R. A. Long and his party visited Des Moines on November 1, in the interest of the Brotherhood of Disciples of Christ. It was a great day for Des Moines Disciples; one of the greatest that we have ever experienced. When it was announced that Mr. Long and his party were to come to Des Moines, preparations were immediately begun to give him a proper reception. Professor Charles N. Kinney, President of the local Brotherhood, was in charge of the arrangements, which was sufficient assurance that whatever program might be agreed upon would be successfully carried out. At ten o'clock Wednesday the party was greeted at the University Auditorium by the students and faculty of Drake University. At least twelve hundred assembled to hear the addresses by C. M. Chilton, J. K. Shellenberger and R. A. Long. It was a memorable occasion. The speakers were most happy, and students enthusiasm was at a high pitch. Following this a brief hour was spent in visiting some of the buildings of the University, and in getting a glimpse of Des Moines.

At 12:15 Mr. Long spoke to the men at a noon meeting of the Y. M. C. A. This was largely attended, and his address was greeted with enthusiasm. The speaker gave a most telling talk to the men; in fact, it was the most convincing that I have ever heard addressed to a company of business men.

At one o'clock a few friends of Drake University assembled at a luncheon with Mr. Long and his party as honored guests. The after-dinner speeches were especially in the interest of Drake University, among those having a part on this program being Mr. C. M. Chilton, of St. Joseph, Missouri, and an alumnus of Drake University, Mr. Lafe Young, Jr., Chairman of the Greater Des Moines Committee, and Editor of the Daily Capital, Mr. J. B. Burton, Treasurer of Drake University, Mr. E. A. Nye, a trustee of Drake University, Professor W. S. Athearn, of the Department of Religious Education in Drake University, President Bell of the University, and Mr. R. A. Long, of Kansas City.

At three o'clock a program was given in the University Church Auditorium to which all were invited. This was an inspiring afternoon, the speakers being Mr. Chilton, Mr. Shellenberger, and Mr. Long. The music was in charge of Mr. W. E. M. Hackleman.

The banquet at 6:30 was given at Shrine Temple. Plates were laid for 400 men. The principal addresses were given by Mr. Chilton and Mr. Long. I think these two addresses have done more to bring about an interest in the Brotherhood movement than all the work previously done in Des Moines. The importance of the work that men owe the church, as elucidated by Mr. Chilton, is presented in such way as to inspire every man present with the duty that he owes to himself and to his church.

Mr. Long gave to the Brotherhood at the banquet the history of the movement from its inception, and told how during the three

years it had required \$54,000.00 to carry on the work, of which sum he had furnished all but a little more than \$6,000.00. With characteristic generosity he said he was not seeking money to carry on this work, but rather fellowship in it, and that he was willing to give to State Missions and to the local college an amount equal to any sum that would be pledged to the support of the Brotherhood. A generous response was made, and Iowa's allotment was more than met.

As Mr. Long tells the story of his wonderful gifts to promote the Brotherhood movement and of his unselfishness through it all, men readily place a new estimate upon his character and his work. Mr. Long is easily the most conspicuous figure among the Disciples of Christ to-day, and at the same time he is one of the most potent examples in churchly devotion to be found anywhere. His life and his words, as well as his deeds, are an inspiration. We will not soon forget his visit to Des Moines.

HILL M. BELL,
President Drake University.

Foreign Missionary Rallies to Begin Soon

The Foreign Missionary Society announces that the annual rallies for foreign missions will begin in December. President A. McLean and Secretary E. W. Allen will each take an itinerary. Mr. McLean in the South and Mr. Allen in the East. Each will be accompanied by two of the following missionaries: Dr. Royal J. Dye, H. P. Shaw, Wm. H. Erskine, Dr. L. F. Jaggard. Two day services will be held and an evening service. The former will be in the nature of conferences and schools of missionary methods. The latter will be a popular service with stereopticon and moving pictures and short addresses by the missionaries. Pastors of nearby churches are asked to cooperate both by attending themselves and bringing as many of their people with them as possible. President McLean's itinerary is as follows:

Sunday, Dec. 3—New Albany, Ind.
Monday, Dec. 4—Louisville, Ky.
(Broadway.)
Tuesday, Dec. 5—Owensboro, Ky.
Wednesday, Dec. 6—Evansville, Ind.
Thursday, Dec. 7—Hopkinsville, Ky.
Friday, Dec. 8—Paducah, Ky.
Sunday, Dec. 10—Memphis, Tenn.
Monday, Dec. 11—Birmingham, Ala.
Tuesday, Dec. 12—Atlanta, Ga.
Wednesday, Dec. 13—Macon, Ga.
Thursday, Dec. 14—Savannah, Ga.
Friday, Dec. 15—Augusta, Ga.
Sunday, Dec. 17—Athens, Ga.
Watkinsville, Ga.
Kimberlin Heights, Tenn.
Monday, Dec. 18—Knoxville, Tenn.
Tuesday, Dec. 19—Chattanooga, Tenn.
Wednesday, Dec. 20—Nashville, Tenn.
(Vine St.)
Thursday, Dec. 21—Paris, Tenn.
Friday, Dec. 22—Glasgow, Ky.
Secretary Allen's itinerary is as follows:
Monday, Dec. 4—Portsmouth, O.
Tuesday, Dec. 5—Huntington, W. Va.
Wednesday, Dec. 6—Bluefield, W. Va.
Thursday, Dec. 7—Roanoke, Va.
Friday, Dec. 8—Lynchburg, Va.
Sunday, Dec. 10—Richmond, Va.
Monday, Dec. 11—Norfolk, Va.
Tuesday, Dec. 12—Washington, D. C.

Wednesday, Dec. 13—Baltimore, Md.
Thursday, Dec. 14—Hagerstown, Md.
Friday, Dec. 15—Philadelphia, Pa.
Sunday, Dec. 17—New York City, N. Y.
Monday, Dec. 18—Troy, N. Y.
Tuesday, Dec. 19—Syracuse, N. Y.
Wednesday, Dec. 20—Rochester, N. Y.
Thursday, Dec. 21—Buffalo, N. Y.
Friday, Dec. 22—Ashtabula, O.

Ohio Secretary's Letter

Ohio Day has just begun. It is too early to draw any elaborate conclusions but first returns give gratifying indications that it is to be truly "Bigger and Better" than last year. A number of churches are already in line that made no offering last year; some even that have not had fellowship in this work for years past. The gifts from a number of our larger givers show a good increase

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over last year. The outlook continues to be hopeful.

A good sister whose life has been devoted to personal service in the work of the Lord has recently given our society \$500 on the annuity plan. She expects to add to this from time to time. Edwin E. Adams of the Euclid Ave., Church, Cleveland, some time ago made a bequest to the society. We have just received the \$4,000 from his estate. These sums are added to the permanent funds of the Society. The income from them will be used in the work of the Lord forever.

The R. A. Long tour through Ohio was productive of great good. The messages of Mr. Long, Mr. Chilton and Mr. Shellenberger were full of inspiration. The example of Mr. Long, a man of large business interests and of busy life, giving a month of his time to this work which is so dear to his heart, was probably the most effective message of them all.

The day is dawning of higher ideals of personal devotion and service. The church of the future will be noted more for its Christly service than for its correct doctrine. Close adherence to Bible teaching is always of great importance. For this the Disciples continually strive. To make effective our plea for Bible teaching, we need now to surpass in practical demonstration of enthusiastic Christian practice.

I have been deeply impressed in the experience of recent years with the fact that there is a growing number of godly men and women among the Disciples of Christ who positively yearn for opportunity to do wise and worthy personal Christian service. It is the next thing. The world waits for it. The people who render this service will have great joy and power. May the Disciples of Christ rise to the occasion. Let them be the people of the hour.

In harmony with this tendency of the times is the splendid service our stronger churches and preachers are rendering just now in Ohio in the volunteer evangelistic campaign. It is most heartening to realize the generosity of the churches in surrendering their ministers for this service. Busy ministers go with gladness and positive elation to render this service in needy fields, leaving important work at home that will pile up in their absence, but cheerfully undertaking this extra labor because of their real yearning for service. One who knows what it costs churches and ministers to render this service cannot but be most optimistic to see them enter so heartily into the enterprise. The churches that receive the service do so with deep appreciation. It means a new lease of life to many discouraged churches. It means an increasing sense of their fellowship with the brethren at large, so that hundreds of faithful souls who labor in hard fields are given a new joy in service by this splendid Christlike fellowship.

I. J. CAHILL, Cor. Sec'y.

Cleveland, O.

A Tribute to the Late Professor McGarvey

A great brotherhood is truly bereft by the death of President John W. McGarvey. We who have been co-laborers in the work of Christian education have particular reason to mourn. Many of us knew him as a teacher and revered him as a father. Our deep sense of loss to the cause of Christian education is mingled with heart sorrow for a departed friend. We can not know, while knowledge is finite, the reach of his ministry or the wealth of blessing it bore. Thousands have learned from his lips the wonderful story of the Gospel of our Lord and Saviour, to become its efficient proclaimers. Tens of thousands have learned from his pen the simplicity and the sublimity of his faith. Few in

any age have fulfilled so multiple a ministry as he. Yet more simple than his teaching, more beautiful than his faith, was the humility and consecration of his daily life. Greater than his measureless service was the stature of his own soul.

In the inner circle of his home we know that precious memories will sweeten sorrow

and fill the years with a loving joy. In the greater family of those who have held like faith with him we pray that the strength of his conviction and the sincerity of his devotion may beget like conviction and devotion. In ourselves, upon whom responsibility so largely rests to carry forward his work of training those who shall give them-

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In order to stimulate new subscriptions we propose to give one of these books as a premium for a new subscription to The Christian Century when accompanied by \$1.50 (or \$1.10 if a minister, the 10 cents to cover postage). Or, if it is preferred, you may have your choice, on the same terms of a copy of that stirring novel, Altar Stairs by Judge C. J. Schofield, or Historic Documents Advocating Christian Union, by Charles A. Young. An alternative offer is found on page 2.

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By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL.
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH.
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL.
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

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selves to the sacred ministry, we pray that his spirit of trust and fidelity may richly and forever abide.

THOMAS C. HOWE,
HERBERT L. MARTIN,
MINER LEE BATES,

Committee, Association of Colleges of the Disciples of Christ.

National Benevolent Association Activities

Mr. R. A. Long has just made another great gift to the Kansas City Hospital enterprise. He first agreed to give \$200,000 for the purchase of the ground and the first building or buildings on condition that the brethren should give \$150,000 for endowment. He found that, in order to secure the lot most suitable for present and future needs, it would cost \$85,000. He has purchased the lot and added it to his original gift, making a total of \$285,000.

The Southeastern Christian Home, located for several years at Baldwin, Ga. is now located at 299 Lee St., Atlanta. Its name has been changed to the Southern Christian Home. Its scope of work has been enlarged. It is in need of help.

The Association has a twenty-room house with a lot three-hundred feet square, a five-room cottage and a good building lot for sale in Baldwin, Ga. This property is all well located. Baldwin is a delightfully healthful rural community seventy miles from Atlanta on the Southern Road. This property is very attractive for residence purposes.

The Home in Jacksonville, Ill., is the quiet, comfortable retreat for thirty aged, indigent disciples of our Lord. This Home is in need. Our Thanksgiving gratitude should find expression in a generous donation for this Home.

The National Benevolent Association is the only recognized agency of the church for its organized benevolent activities. Bro. Ghormley of Portland has been re-elected President of our Northwestern Association and Pastor Hilton of Forest Grove, Ore., is Secretary.

JAS. H. MOHRTER.

Notes From the Foreign Society

President G. W. Brown of the Bible College of Jubbulpore has been invited to serve on the committee that is translating the Bible. The Bible has been translated a number of times in India. This is a revision. It is felt by the missionaries that such a revision is necessary.

Miss Nina Palmer sails for China on the S. S. "Persia" on the 29th of November. The ship is due in Shanghai on the 23rd of December. James Ware will meet her at the ship and put her on board the train for Nankin where she will be associated with Miss Emma Lyon of the Women's College.

The missionaries in China and their property are not in danger because of the revolution. The revolutionists are aiming at the overthrow of the Manchu dynasty. They are not seeking to drive out the foreigners as was the case in the Boxer uprising. There is no reason to fear that either the missionaries or their work will be interfered with. The revolutionists have issued a decree that anyone who molests a foreigner shall have his head cut off.

The building that is to be used for college and church purposes at Bolenge is going up rapidly for Africa. The foundations have been laid and the workmen are laying brick on the walls. This will be a large and convenient building. It will answer all purposes for many years.

The missionaries in Africa say that the S. S. "Oregon" is the most beautiful and servicable boat on the river. It is not the

fastest boat, but it consumes very little fuel in proportion to its speed. The arrangement of the cabins is perfect.

Dr. C. L. Pickett and family are on their way to the Philippine Islands. They propose to stop a little while in China to study the great work that is being done by the medical missionaries who are there. Then they hasten on to Laog. In addition to the medical work and preaching Doctor Pickett will have to superintend the building of the hospital, which has been provided for by R. A. Long as a memorial to his sister, Mrs. Read.

D. E. Dannenberg and family are on their way back to China. The rest has done them good. It has built them up in body and refreshed them in mind and prepared them for another vigorous campaign.

Dr. A. L. Shelton has visited a number of the southern conventions. Wherever he has spoken his message has been received with the greatest interest. He stirs those who hear him most profoundly. Doctor Shelton has had a great experience and out of that great experience has come his marvelous message.

In the coming winter large numbers of people will be studying "The Social Work of Missions." This book has been prepared by Professor Taylor of the Missouri Bible College. There is nothing in print better than this book.

President McLean and Secretary Allen are arranging for a three months' campaign of rallies. They propose to cover a large part of the country in this campaign. A foreign missionary rally is equal to a day spent at a national convention. It is a convention in miniature. One preacher who took part in several of these services, said, "I know of nothing else that generates so much general interest and enthusiasm as a missionary rally." Another has said, "As to the value of the rally, I can only say that I consider it to be simply invaluable. It gives dignity and prestige to the missionary movement. It stimulates the whole church. The two rallies held here are considered among the very greatest days ever known in all the history of this church." Another has said, "A missionary rally must take first place as an educational and inspirational force. Its warmth and fervour and serious enthusiasm are transmitted to the congregation and to all the members and workers in attendance."

Many mission study classes are being formed for the study of "Ten Lessons in World Conquest" by Stephen J. Corey. The books can be secured at 25 cents or 20 cents in orders of five or more.

Cincinnati, O. F. M. RAINS, Secretary.

Church Extension Items

The Board of Church Extension is pleased to report a gain in October receipts over last October of \$3,046.18. There is a gain of \$588.55 from the churches and a gain of sixty-six in the number of contributing churches. The total receipts for October are \$8,055.42.

Up to Nov. 6, the receipts for church extension amount to over \$5,000. \$4,500 of this is from bequests and \$200 from annuities. An annuity gift of \$200 has just been received from a friend in Georgia.

The board has just compiled a very interesting table showing what the different religious bodies have done for church extension since the beginning of their work.

The general assembly of the Presbyterian Church began their church extension work in 1845. They have raised, since that time, \$5,881,511 for church extension purposes, building 8,845 churches. Last year they raised \$244,086, helping to erect 246 churches.

The Church Building Society of the Congregational Church began their work in 1853.

The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in *The Life of Christ*? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a *Life of Christ* so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loae Scott's *LIFE OF CHRIST* in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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They have raised since that time \$4,603,570 for the building society, building 4,150 churches. Last year they raised \$158,567, helping to erect ninety-three churches.

The board of the church extension of the Methodist Episcopal Church began their church extension work in 1868. They have raised since that time \$10,997,961 for church extension purposes, building 15,000 churches. Last year they raised \$196,127, helping to erect 305 churches.

The board of church extension of the Methodist Episcopal Church South, began their church extension work in 1882. They have raised since that time \$3,121,525 for church extension purposes, building 8,062 churches. Last year they raised \$222,475, helping to erect 222 churches.

The board of church extension of the Lutheran Church began their church extension work in 1869. They have raised since that time \$1,681,823 for church extension purposes, building 1,475 churches. Last year they raised \$197,912, helping to erect 329 churches.

The American Church Building Fund Commission of Protestant Episcopal Church began their work in 1881. They have raised since that time \$857,685 for the building fund, building 1,150 churches. Last year they raised \$197,912, helping to erect 329 churches.

The board of church extension of the Christian Church (Disciples) began their work in 1888. They have raised since that time \$888,187 for church extension purposes, building 1,451 churches. Last year they raised \$95,809, helping to erect seventy-five churches.

The church edifice fund of the American Baptist Home Missionary Society began their work in 1870. They have raised since that time \$1,200,000, building 2,500 churches. Last year they raised \$50,000.

This makes a total of \$29,232,222 raised for church extension in the last half century by the Protestant religious bodies. They have assisted in erecting 42,633 buildings, through church extension societies. This should convince our own brotherhood of the necessity of a large church extension fund.

The work of the Northern Methodist Church Extension Society in raising nearly \$11,000,000 for church extension and erecting 15,000 church buildings, ought to convince us that an aggressive religious body like our own, just now in our greatest church building period of our history, should see the importance of a large church extension fund.

The appeals before the board of church extension for the single month of October are as follows: Cleghorn, Ia., asked for \$2,000, which is needed soon. The new Sixth Ave. Church in Huntington, W. Va., wants \$6,000 to help them erect a \$13,000 house on a lot which is worth \$5,000. This is a splendid opportunity to help an aggressive church which was recently helped by the Scoville meetings. Liberal, Kansas, wants \$3,000 to assist them in completing a \$10,500 building. This is a great opportunity in a growing town of Kansas. Ruleville, Miss., wants \$700 to help erect a \$2,200 house. This loan is greatly urged by the State Secretary, W. K. Clements. Ruleville is in a wonderfully developing country. F. P. Arthur, former state secretary of Michigan, now city missionary in Detroit, urges a loan of \$4,000 for the Grand River Ave. Christian Church in a new part of Detroit. This work is backed up by the Central Christian Church and by C. J. Tanner, the pastor. The board can only help as the brotherhood sends the money. Churches should continue their offering, remitting to G. W. Muckley, Cor. Sec., 603 New England Building, Kansas City, Mo.

G. W. MUCKLEY, Cor. Sec.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER

Religion for Men

JANUARY: Religion in Action.

1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.

1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.

1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER

Woman and the Community

APRIL: Woman in the Home.

1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.

1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.

1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER

The Home and the Family

JULY: Homes or Tenements.

1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.

1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.

1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER

Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.

1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.

1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.

1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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Bethany Graded Lessons

Charles Clayton Morrison, Editor

Now Cover the Entire Sunday-School

As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

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